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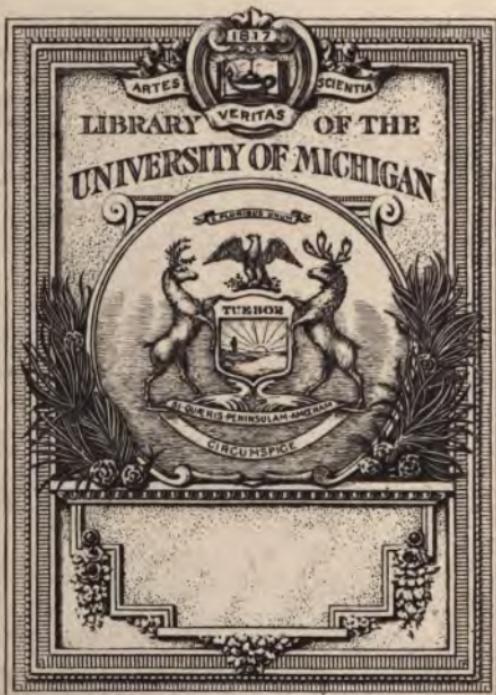
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Max'ert Edward Herbert, baron

THE  
Antient Religion  
OF THE  
GENTILES,  
AND  
CAUSES of their ERRORS  
CONSIDER'D:

The Mistakes and Failures of the *Heathen Priests* and *Wise-Men*, in their Notions of the Deity, and Matters of *Divine Worship*, are  
EXAMIN'D;

With regard to their being altogether destitute of  
DIVINE REVELATION.

With a Compleat INDEX.

---

By the Learned and Judicious  
Edward L<sup>d</sup> HERBERT of Cherbury, &c.

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To the Right Honourable  
**J O H N**  
**EARL of CARBERY,**  
**L O R D**  
**V A U G H A N**  
**O F,**  
**M O L I N G A R**  
In the Kingdom of *Ireland* ;  
Baron of *Emmylin*  
In *SOUTH WALES*, &c.  
The Noble Possessor and Patron of  
Polite Learning :

This present Translation with all due Submissi-  
on, is Dedicated by

His Honour's  
Most devoted humble Servant,  
*William Lewis.*



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THE  
LIFE  
OF THE  
AUTHOR;

With an Account of his WORKS.

THE Noble and Learned Author of the ensuing Sheets, was descended of the Antient and Honourable Family of the *Herberts*, in the County of *Monmouth*. The Son of *Richard Herbert Esquire*, and *Magdalen his Wife*; Daughter of Sir *Richard Newport of High-Arcall*, in the County of *Salop*, and afterwards created Lord *Newport*; of whom that Noble Peer and Patriot the present Earl of *Bradford* is lineally descended. He was Born in the Castle of *Montgomery*, and there Educated under a Domestick Tutor, till he arriv'd at fourteen Years of Age.

---

His tender Years Exhibiting such encouraging Specimens, of what his more Adult and Mature would produce ; His Parents judg'd it convenient to send him to *Oxford*, where he was enter'd Gent. Commoner of *University College*, that no opportunities might be wanting, to cultivate and improve his transcendent Genius, which in its very dawning appear'd so bright and resplendent.

During his being there, he was neither deficient in Industry nor Indolent to lay a true and solid Foundation of Universal Knowledge and good Literature ; with which afterwards he became so eminently accomplish'd.

Having spent some considerable time in Academical Studies, he Travels, and applies himself to Study the Art of War, and Military Exercises ; Nor did that in the least obstruct or retard his making Just and Curious Observations on the Genius and Polity of the Courts where he resided ; but being Master of a profound Penetration, the compleat Soldier and Statesman

man centred in him ; both of which most eminently appear in his *incomparable History of Henry the Eighth*, Not long after his return Home, his Sovereign, King James the First, as a particular instance of the singular Value and Esteem he had for such extraordinary Merit ; made him *Knight of the Bath*, and his *Counsellour in Civil and Military Affairs* ; and soon afterwards sent him Ambassadour to the Court of *France*, to procure terms of Accommodation and Relief for the poor Persecuted and Distressed Protestant Subjects of that Kingdom, who groan'd under most intolerable Cruelties and Oppressions from the then predominant Ministry. This difficult Employment for five Years together he discharged with undaunted Courage and Resolution, and admirable Dexterity and Address, worthy of the great Character he bare, Maugre all the violent Obstructions and Oppositions he met with from Persons of the greatest Figure and Interest at that Court. At last in the vigorous Prosecution of his Commission, he

confronted *De Luyens*, then Constable of *France*, ( a most Arrogant, Haughty, and Uncontrollable Person ) he resented it so highly, that applying himself to his Master *Lewis the XIII.* he at last, by his repeated Solicitations, procur'd him to be recall'd.

This rather increas'd than diminish'd his Interest with his own Prince ; for King *James* in the Twenty second Year of his Reign, created him a *Peer of Ireland*, by the Title of *Baron of Castle-Island*.

After his Decease, King *Charles* his Son, not only entertain'd him in the same capacity of Counsellour, but in the Fifth Year of his Reign, advanc'd him to the Dignity of a Peer of this Realm, by the Title of *Baron of Cherbury in the County of Salop*.

He was excellently Qualified with the Knowledge of *Languages* and *Arts*, and was no less vers'd in the Study of *Mankind* and *Books*. He cultivated an intimate Friendship, and kept a constant Correspondence with most of the Learned Men in his Time ; and was an industrious Collector,

lector, as well as curious Judge of the most Valuable and Critical Books ; as is manifest by the Complaints he makes to the Famous Archbishop *Usher*, of the Difficulties and Obstructions he met with, in procuring the Learned Mr. *Camden's* Books.

He hath oblig'd the World with several Excellent tracts in the *Latin Tongue*. As, *De Veritate, Of Truth*, Printed at *Paris*, in the Year 1624. and Reprinted in 1633. afterwards at *London*, in 1645. Which, for the Sublimity of the Subject, and Delicacy of the Management, hath met with a most welcome Reception amongst the Learned in all Parts. In the Year 1639. it was Translated and Printed in *French*; a Copy whereof was repositored in the *Pope's Library* in the *Vatican*.

*De Causis Errorum, una cum Tractatu de Religione Laici, & Appendice ad Sacerdotes.*  
Of the Causes of Errors, with a Tract, Of the Layman's Religion, and an Appendix to the Clergy.

Several

Several excellent Pieces of Poetry ; as, *Expeditio Buckinghamii Ducis in Rheam Insulam* ; The Expedition of the Duke of Buckingham to the Isle of Rhea, in 1630.

Occasional Verses and Poems, Printed at London, in 1665.

*Lachrymæ Lachrymarum*, The Spring of Tears, on the most lamented Death of Prince Henry.

And this Subsequent Treatise of the Religion of the Gentiles, and the Causes of their Errors, &c. Publish'd first by the Learned Isaac Vossius, Son to the celebrated Gerrard John Vossius, at Amsterdam, 1663.

When the late Civil and Intestine Wars Distracted and Imbroil'd, this wretched and unhappy Kingdom ; the Rebellious Party growing Predominant in those Parts, entirely Demolish'd his Seat, the Castle of Montgomery.

His Son Richard, and afterwards Lord Herbert, Rais'd a Regiment of Foot and a Troop of Horse, for the Service of his Royal Master, maintaining them at his own Charge, and it is very credibly reported,

ported, that by their often Recruiting, they amounted to no less than Two thousand Eight hundred Men. These he constantly kept up, until his Majesty had entirely lost *South Wales*; at which time there were but Thirty of both remaining Alive.

Upon the Twentieth of *August*, in the Year 1648. This Glory of his Country, and Ornament of Learning, Departed this Life, at his House in *Great Queen Street*; and was Interr'd near the Chancel of the Parish Church of *St. Giles in the Fields*: On his *Tomb-Stone*, according to his own direction, is this Inscription.

Hic Inhumatur  
Corpus *Edwardi Herbert*,  
Equitis Balnei,  
.Baronis de *Cherbury*  
& *Castle Island*;  
Auctoris Libri cui est Titulus,  
De Veritate.  
Reddor ut *Herbae*,  
Vicesimo die *Augustæ*, Anno Dom. 1648.

Thus

### Thus English'd.

*Here lies Interr'd, the Body of Edward Herbert, Knight of the Bath, Baron of Cherbury, and Castle-Island ; Author of the Book Intituled, Of Truth. I became as the Grass, On the Twentieth Day of August, 1648.*

He left a most Ingenious Design of a Curious and Stately Monument, which he once intended should be Erected for him, *Viz.*

*On the Ground, an Hath-Pace of Fourteen Foot Square ; on the midst a Dorick Column, with all its Rights, of Pedestal and Capital, Fifteen Foot in Height. On the Capital of this Column is an Urn, Mounted with an Heart Flambeul, Supported by two Angels. The Foot of the Column is attended by four Angels, at each Corner of the said Hath-Pace ; two having Torches Revers'd, extinguishing the Motto of Mortality ; the other two holding Palms, the Emblems of Victory. .*

The

The following Pages, containing a Celebrated Piece of this most deservedly Renown'd Person, and having gain'd such Universal Approbation amongst the Learned ; having been Printed twice at *Amsterdam*, and yet is so very scarce here, that it is seldom met with, and rarely known, but only by the Curious Enquirers into, and Diligent Searchers after Polite Learning ; encourag'd the presenting it to our own Country in an *English Dress* ; not questioning but the Intrinsick Value and extraordinary Merit of the Subject will sufficiently atone for any Imbecility in the Translation, and sufficiently recommend it to the Intelligent and Judicious ; who will find in it such an ample and compleat Repository of Antient Learning and Mythology, as can scarce be Collected from many Bulky and Voluminous Authors ; the whole so well adapted, and pertinently applied, that in a most Emphatical manner it proclaims the profound Judgment, and indefatigable Industry of the Compiler.

THE

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I

THE  
RELIGION  
OF THE  
GENTILES;  
WITH THE  
CAUSES of their ERRORS.

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C H A P. I.

*The Occasion of the whole Work.*

WHEN, for a long time I had employ'd my most serious Thoughts, in considering whether any common Means for the obtaining Eternal Salvation, were so proposed to all Mankind, that from thence we might necessarily conclude and infer the Certainty of an *Universal Divine Providence*, I met with many Doubts and Difficulties, not easie to be solv'd. I found, that very many Fathers of the Church had not only a mean and contemptible Opinion of the antient divulged Religion of the Heathens, but also absolutely and entirely condemn'd it. The Divines of this last Age also pronounce as severe a Sentence against all those that are without their Pale; so that,

B accor-

according to their Opinions, the far greatest part of Mankind must be inevitably sentenced to Eternal Punishment.

This appearing to me too rigid and severe to be consistent with the Attributes of the *Most Great and Good GOD*, I began to consult the Writings of the Heathens themselves. But when, by their own Histories, I found their Gods were often not only meer Men, but also some of the most vile; and when I had observ'd that their Religious Worship, Rites and Ceremonies, were ridiculous and extravagant, I was very much inclin'd to be of the common Opinion against them. But then again, when I consider'd that this was altogether incompatible with the Dignity of an *Universal Divine Providence*, I began to make a diligent Enquiry, whether they meant the same by GOD as we now do.

Now by GOD we understand a Perfect, Immense, and Eternal Being; and I found, that with them it sometimes signified Nature, or a certain Imperfect, Finite, and Transitory Power; so that not only Heaven, the Planets, Stars, Etherial and Aerial Spirits; but those Men also who had deserveyed well of Mankind in general, or their own Country in particular, were unanimously translated into the Number of their Deities. Their Emperours also (some of whom were the worst of Men) were deified in their life-time; and even the Fever, Fear, and Paleness were esteem'd Gods and Goddesses by them; so that they ascribed Divine Honour to whatsoever was above the common Rank of Mankind, or exceeded the Apprehension of the Vulgar: But still it is very evident, that where-ever we find the Attributes of *Summus, Optimus, Maximus*; Most Supreme, Most Good,

Good, and Most Great, they meant the same GOD and common Father with us. So that the Homonymy of the Word being explained, the Doubts that arise by comparing our GOD with theirs, will soon be cleared.

But yet neither their Religious Worship or Rites, could ever make me have an ill Opinion of the Common People, they being the Invention of the Priests only; wherefore this Crime ought solely to be imputed to their Great Men, and not to the Populace, who were only passive in the matter. I suppose none will deny but that Priests have introduced Superstition and Idolatry, as well as sown Quarrels and Dissentions where-ever they came: This inclin'd me not to make so rash and peremptory a Determination, concerning the Future State of the Laity, as some Divines have done; they being only culpable, for totally devoting and subjecting themselves to the Authority of their Priests. Their great Defection from the Pure Worship of the Supreme God being justly to be attributed to the Sacerdotal Order, put me upon the Enquiry, whether amongst those Heaps of Ethnical Superstitions, a Thread of Truth might be found, by the assistance of which it was possible for them to extricate themselves out of that Labyrinth of Error, in which they were involv'd.

Upon this, Five undeniable Propositions presently occur'd; which not only we, but all Mankind in general, must needs acknowledge:

- I. That there is one Supreme God.
- II. That he ought to be worshipped.
- III. That Virtue and Piety are the chief Parts of Divine Worship.
- IV. That

IV. That we ought to be sorry for our Sins, and repent of them.

V. That Divine Goodness doth dispense Rewards and Punishments both in this Life, and after it.

All these I will explain at large, at the End of my Book, after I have treated of the following Parts of their Religion; as also shewn where that Thread may be found, by the help whereof (as we conceive) the most perspicacious amongst the Heathens got out of this *Labyrinth*.

Let not my Reader think I have made use of the word *Labyrinth* here inconsiderately; for as there were formerly four *Labyrinths*, very artificially contrived; viz. The Cretick, Egyptian, Lemnian and Italian; so these Places more especially have furnished the rest of the World with almost all their Superstitious Worship. I could heartily wish the Modern Divines were more considerate in their Determinations concerning the Souls of the Heathens or Pagans. The most rigid, such generally as are least acquainted with Learning in general, but especially Humane Learnning, express themselves much after this manner.

" After the Fall  
" of Adam, all Mankind was formed and produced  
" out of a degenerate Mass; some of them, out  
" of the mere good pleasure of God and the in-  
" tervention of the Death of Christ, were elec-  
" ted to Eternal Glory; but the far greater part,  
" nay even those that never heard of the Name of  
" Christ, were reprobated and determin'd to Eter-  
" nal Perdition; and that the most innocent and  
" commendable Lives the Heathens could lead,  
" would avail them nothing, in regard their Works  
" were meerly Moral; and upon that account al-  
" together insignificant.

Now

Now when I perceived that they resolved the Causes of Eternal Salvation or Damnation only into the Good Pleasure of God, and the Death of Christ ; I found that their Opinion was grounded not on Reason, but some peremptory Decrees, which no body did pretend to know, and I could not think that they were so privy to the secret Counsels of God, as to be able to establish any thing for certain ; wherefore I left them , as entertaining mean, base , and unworthy Thoughts of the *Most Good and Great G O D*, and Mankind in general. How could I believe, that a Just God could take Pleasure in the Eternal Reprobation of those to whom he never afforded any Means of Salvation, or endued with Souls made after his own Image ; and whom he foresaw must be damned of absolute necessity , without the least hopes or possibility of escaping it ? I could not understand how they could call that God *Most Good and Great*, who created Men only to damn them, without their knowledge, and against their will.

Then I met with some other Divines , who asserted, That Christ was revealed to such Heathens as led pious and honest Lives , at the very moment of their Death, and so they were conveyed to Paradise. But their Opinion being neither founded on History, Tradition, or Rational Conjecture, it appeared to me very improbable; but I must needs confess, these Divines shew much more Tenderness towards Humane Kind , though they have nothing solid to support their Assertion.

At last , I consulted those; who are called the *School-Men*, to see if their Sentiments concerning the Heathens were more just and regular ; but they skipping from Faith to Reason , and then immediately again from Reason to Faith , with wonder-

ful agility ; and finding them so very nice and subtil in their Distinctions as to split an Hair, I could not receive the least Satisfaction from them. Amongst other *Axioms*, I found this an established one amongst them : *Facientibus quod in se est, non deesse Gratiam Salutarem : Saving Grace is never wanting, to those that do all that is in their power.*

Then I had recourse to other Authors , but especially *Crellius*, a very Learned Man, who has written concerning the Souls of the Heathens ; he quotes several very excellent Passages upon this subject out of the most Antient Fathers ; by which I found they were of Opinion, that some of the best amongst the Heathens, through the infinite Mercy of God, might be capable of Eternal Salvation. I soon embraced their Opinion, not seeing how the Doctrine of an *Universal Divine Providence* could be solved otherwise, than that some Means should be afforded unto all Men , by which they might come to God. And seeing that Nature or Common Providence, did supply us here with all things that were necessary and convenient for Food and Raiment ; I could not conceive how the same God , either could or would, leave any Man quite destitute ( either by Nature or Grace ) of the Means of obtaining a more Happy State ; and tho the Heathens did not make so good use of them as they might have done, yet the *Most Good and Great G O D*, was not in the least to be charged with their Miscarriage.

I know it is a generally receiv'd Opinion, That Common Providence doth not afford sufficient Means, without the Concurrence of Grace and Particular Providence : But my Design is to make it evident , That an *Universal Providence* is extended to all Mankind. Now forasmuch as the Heathens

(as

(as the Holy Scriptures testify, and Learned Divines acknowledge) worshipped the same God as we do; had the same abhorrence of Sin; believed Rewards and Punishment after this Life; I cannot but think, that after they had led a Good Life, they were made Partakers of the Fulness of that Divine Grace; especially in regard they knew the most rational and perspicuous Parts of the True Divine Worship.

I pretend not to defend the Gross of the Heathen Religion, which I always esteemed foolish, incongruous, and absurd; but only propose those Truths which shined in the midst of their greatest Obscurity. Now when they mixt Superstitions and Fictions with them, and had polluted their Souls with such Crimes as no Repentance could sufficiently purge and expiate, their Destruction was justly owing to themselves; but let Glory be to the Great GOD for ever. Whether these Means for attaining a Better State, are so sufficiently effectual, that Eternal Happiness will be the necessary Consequence, shall be discoursed of hereafter in its place.

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## C H A P. II.

*The Original of the Religious Worship of the Heathens, what they antiently meant by GOD; what was the first and chief Object of Worship.*

THE Mind of Man having exceeded its known Limits, that in all Ages Men were endeavouring after a more Happy State than what they at present enjoy; as not only the indigent and poor Condition of Man, but Religious Worship and

Sound Philosophy do every where declare. There has been scarce any Person that ever found so much Delight, Satisfaction and Enjoyment in this Life, as to persuade himself that he was only design'd for that End ; or who after a just Discharge of his Conscience, had not some hopes of , and from a strong impulse of Mind did not earnestly desire after something more excellent than what this World can afford. For our Mind is so noble in its own nature , that it directly desires Eternal Things, and at last can only be satisfied with, and acquiesce in them ; the frail and slippery State of Mortals declines, even in the very height of the Enjoyment of those Pleasures which only please the External Senses : Wherefore the Antients thought they ought not to rest satisfied with them ; so that not only the miserable and distressed , but also all pious and good Men, as if they were tired and satiated with every thing here , endeavour'd after something beyond them, though they knew not what it was. From hence first proceeded the Notion of an Unknown Deity. For God inspiring all Men with a desire of an Eternal and more Happy State ; he tacitly discovered himself, who is Eternal Life, and perfectly Happy.

Now, in regard God cannot be worshipped according to the Excellency of his Dignity, which the most sagacious Reason can never penetrate into : He therefore manifested Himself by the most Excellent Fabrick of this World ; the Parts whereof when the Antients view'd and contemplated, it put them upon an anxious and strict Enquiry , whether there was any thing here , or any where else , that was Eternal ; knowing very well, that fading and transitory things could produce nothing but what was fading and transitory,

In

In which Scrutiny, finding that all things in this Sublunary World, as they had a Beginning, so they were subject to Corruption; they began to observe the Heaven and Stars, and found that there was a certain eternal and happy state in them only. Then observing the Stars more accurately, they thought their Motion, Heat, Light and Influence to be at least the next Causes of the Production of all Things which are seen here. So that the most Learned amongst the Antients took the Rule and Reason of those things which are always in the same state, from the Fixed Stars; of those things which are subject to change, from the Planets; and of those that are obnoxious to vicissitude, from both together. This nice Opinion of theirs was the occasion that they paid them no small Adoration and Worship, though not such as belong'd to the Supreme Deity; but such only as appertained to his chief Ministers who were visible to them. From hence the appellation of *Θεος* or GOD was given to a *Star*, but not under the same acceptation we now take it: For the Name GOD formerly was not only given to the Stars, but also to all things that were very beneficial to Mankind; nay sometimes to those things that were hurtful; as is very well known to the Learned. Amongst the Stars, those that were of the first Magnitude, greatest Splendour and Virtue, as the *Sun* and *Moon*; and at last the rest of the Planets in general, were deified before the *Fixed Stars*. Amongst the Planets, after the two great Luminaries, the Star *Phosphorus* or *Venus* was most celebrated, which, as the other Planets afterwards were, was worshipped far and near under various Names. *Mercury* was the next, being like the *Phosphorus*, either the Servant or Companion of the *Sun*, and moving round him; being sometimes above

above him, and sometimes below him. *Mars, Jupiter* and *Saturn* were not known to the Antients; though all the Erraticks, besides those discovered by *Galileus's Telescope*, were very well known a long time ago, and were distinguish'd from each other by their colours; *Venus* being always white, *Mercury* blue, *Jupiter* red and yellow, *Mars* of a sanguine colour, near purple or black, *Saturn* lead-colour and pale. They also observ'd that they did not sparkle, as the Fix'd Stars do; unless *Mars*, who sometimes brandishes his Rays after a threatening manner.

In following Ages, some very admirable Philosophers attributed Fancy or internal Sense to them; and others Feeling, Sight, and Hearing also, (which Senses *Hippocrates* allows *Fire*;) others again were of opinion that they were Animated, Intelligent, and Rational; lest a noble Body should want a noble Form. So that it is not much to be admir'd, if Mankind was prone to pay them a sort of Adoration or Worship, (though of an inferiour degree) in regard Nature has implanted it in Man, to render a due Veneration to all those, from whom he has received any Benefits. Besides, every one prefers those things that move of themselves, before those that are motionless; what is splendid and shines, to the obscure and dark; the good, to the hurtful; and eternal things to those that fade and perish. Upon this account they were of opinion, that greater Worship and Reverence was due to the *Stars*, especially the *Sun* and *Moon*, than to any Mortal whatsoever, though arrived to the utmost pitch of Honour and Dignity. According to *Josephus Acosta* and others, the Indians are of the same Opinion to this very day; they worship all those things whose Influence they observe  
to

to be most prevalent in Natural Productions. Religion being progressive, they began to enquire, *Whether there was any GOD or Deity that presid-ed over the Stars themselves?* which Opinion soon obtained. For when the Antients observed not only different, but quite contrary Effects in the Stars, they soon acknowledg'd one *Supreme GOD*, who governed all things; to whom they thought the most profound Worship and Adoration was due: Yet still they retain'd a particular Veneration for the Stars; because by their Immortal Na-ture, they were first led to the Knowledge of the *Supreme GOD*.

Now, although the Worship of the *Supreme GOD*, is more antient in itself, being written in the Heart, yet in regard our Ancestors received the first Indications of Him from those splendid incorruptible Bodies, the *Sun* and *Moon*, if not the most antient, yet certainly the most universal Worship (such as it was) was paid to the *Stars*; as is evident from many Authors; till at last by degrees, they came to adore the *Supreme Deity*. For the Power, Wisdom, and Goodness of God shining in his Works, and he being best manifested to us by them, they could not come to the knowledge of Him any other way. Men in the First Ages (by the Dictates of Conscience) in hopes of a better Life, as the Effect of Divine Worship and Love; were carried from thence to the *Stars*, the most illustri-ous Work of the *Supreme God*, and so worship-ped GOD himself in his Works. Neither was there any other Form of Religion at that time.

From hence arises a Question, *Whether any other Worship of GOD could be justly instituted, besides a Pure Mind and Holy Life?* For the Heathens hitherto had nothing to direct them, but common Notions imprinted

imprinted in their Hearts. Afterwards a certain Sect of Men sprang up, who persuaded them to entertain Rites and Ceremonies. This is evident from Religion's being formerly called *διατελευτική*, and the same word נִזְנִית with the Jews signifies both GOD and Demons, as the Learned *Vossius* observes, *Sanhedrin*, C. 7. §. 10. For (say they) if any thing of Grandeur deserves external Honour, and if even Majesty itself is chiefly supported by Rites and Ceremonies, ought not the greatest Adoration to be paid to that GOD from whom are all things? Ought not his Chief Ministers also to be adored; in regard the *Supream God* cannot be worshipped suitable to the Dignity of his Majesty, when they are neglected, who precede him in a certain Order, though not in Dignity: for Sacred Rites ought to be performed to the *Stars*, which through the Stars center in God himself; this is the only way we have to approach to the *Supreme God*.

These, and some such-like specious Reasons, prevailed with the Vulgar; yet they still continued ignorant what Adoration was to be paid, and what Rites and Ceremonies were to be performed to the *Supreme God*.

In process of time, as the *Rabbies* inform us, there arose false Prophets, who told the People that they were commanded by G O D, to worship this and that *Star*; and so at last all the Stars: And that they must Sacrifice, and make certain Oblations to them, build Temples for them, set up their Images, which were worshipped by the Women and Children, and the rest of the ignorant part of Mankind. For this end, they told them of Representations of their own Invention; saying, it was the Image of the *Star*, revealed to them by Prophecy. Then Men began to set up Images in Temples under

der Trees, and on the tops of Mountains and Hills. Afterwards they assembled together, and worshipped them publickly; asserting, That all Good and Evil did proceed from them, and therefore they ought to be devoutly worshipped and revered: From this Worship their Priests promis'd them Prosperity, and Increase of all things commanding them what to do, and what to abstain from.

Then there arose Impostors, (as may be gathered from the same *Rabbi* and others) who pretended that the very *Star*, *Sphere*, or *Angel* itself spoke to them, told them how they would be worshipped, and deliver'd them a Form, directing them what to perform, and what to avoid. Thus it was diffused all over the World, That Images were to be worshipped, and the chief Way was, by Sacrifice and Adoration: thus far the *Rabbi*. But how they came by this Information from the GOD (for so they called the *Star*) they publickly declare; saying, that they lay all night in the Temple of that *Star* or GOD, and that his Commands were deliver'd or revealed to them in a Dream; for there was no greater Certainty of the Truth of Oracles at that time.

This Custom was originally derived from the *Egyptians*, who had the first knowledge of the GODS or *Stars*, built Temples, and order'd solemn Assemblies to meet in Groves. From thence it came to the *Syrians*, and neighbouring Nations, and then to the *Greeks* and *Romans*, (for almost all Religion and Superstition came from the East;) and was not abolished till *Constatine's* time; who being sensible of the Villanies that were perpetrated in Temples under that pretext, quite abolished that Custom. By this means, so many monstrous Fictions and Abuses were spread amongst the

the ignorant and credulous Vulgar, upon whom they obtruded their Precepts of what sort soever (for it was esteemed impious to contradict them) although they were supported by no better Authority than a Dream.

But the Priest had not so easily imposed upon the People, if they had not intermixt them with Prophecies of things to come; which were always deliver'd in ambiguous and doubtful Terms, which if they happen'd but in the leaſt to prove true, it gained them vast Credit and Authority; but if on the contrary they prov'd false, yet still the Priests gained their Ends by them; for if any thing Ill or Unfortunate happen'd, instead of some Good they had predicted should come to pafs, they preſently ſaid it was occaſion'd by the People's Sins, which diverted the G O D from his intended Kindneſs; and therefore they ought to offer Sacrifices, (a great part whereof always came to their ſhare) perſuading them that was the only way to appeaſe the incenſed Deity: But if ſomething happen'd that was prosperous, instead of ſome evil they had foretold; they then ſaid it was the Effect of their own Prayers, and other Acts of Devotions, by which they had diverted the impending Evil: So that they never ran any Riske on the account of the Event of their Prophecies; for however things fell out, they were always ſecure, and lost not the leaſt Reputation or Esteem with the People.

The Observation alſo of the Course of the Stars, their Rising and Setting, and various Conjunctions, and at what Time, was then made; but more especially in Egypt, where the Priests lay in the open Air all Night, the Weather there being always very ſerene; promising much to themselves by predicting the Fertility of the Season, and many

many such-like things, which took extremely with the common People; but this being not to be to be carried on without Charge, they pro-  
cured Stipends to be settled on them.

By this means, the most abject Persons soon grew very rich, and at last were of such great repute and esteem, that the greatest Men of their Country were elected into their College; nothing con-  
ducting more to keep the People in absolute subje-  
ction, than to make them believe, that it was they only that knew the Mind and Will of GOD, and could deliver Oracles; so that at last the very Cæ-  
sars themselves were chosen into the Sacerdotal Or-  
der. Cicero also was made an *Augur*.

Afterwards Divine Honour was paid to the Seven Planets, but especially to the *Sun*, and *Moon*, and *Phosphorus* (which is called *Lucifer*, *Hesperus*, *Vesper*, *Venus*, &c.) and then to *Mercury*, who is called *Marcotis*, *Margamab*, *Equin* and *Ztacor*; and the rest of the Planets. Then to all the Stars of Heaven, but more especially the *Great Dog*, who is called *Syrius*. Next *Pisces*, who were called *Syrian* Dei-  
ties, and signified *Cupid* and *Venus*, were worship-  
ped; first by the *Eastern* People, and afterwards by others. But observing that Storms arose from *Orion*, Winds from the *Goat* and *Kids*, Rain from the *Hyades* and *Pleiades*, Heat from the *Caniculi*, and the Fore-parts of the *Lion*; they honour'd these in par-  
ticular with Divine Worship.

Then they proceed to enquire, *Whether the Hea-  
ven itself ought not to be worshipped, as well as the Stars;  
in regard it only of all things, seemed to be immense and  
infinite?* The most Famous Philosophers, as well as the Priests, agreed that Divine Honour ought to be paid to the *Heaven*; and not only the *Stagyrite*, but his Master also was of this Opinion; for he gives  
this

this Reason : Every thing from which any thing proceeds, is the Cause of it ; but the Operation of GOD is Immortality, and that is a Perpetual Life ; wherefore Perpetual Motion is necessary in G O D : In regard therefore the Heaven is such, (for it is a sort of a Divine Body) it has a Spherical Body, which naturally moves round. Thus both Priests and Philosophers not only made the Stars Gods, and acknowledged another Supreme DEITY, that governed them all ; but also made the Heaven itself a G O D. The Seven Planets had Seven Intelligences presiding over them, in such an order, that they believed the Intelligence of the Lunar Orb to be less than the Solar ; and those of the Seven Planets, less than that of the *Primum Mobile*. Thus they constituted Intelligences, or Movers of the Planets, with deference to the Supreme Mover.

Then the Question was, Whether this Heaven we see was a Body, or not, and had Right and Left, Superior and Inferior, Thin and Thick Parts ? Whether it moved by an Appetite ? they being of Opinion, that Motion would not exist in any thing, that was endued with Life, without Appetition ; and many such like things, which were discussed by the Learned, but did not in the least affect the Vulgar, to whom it was sufficient to know, that the Heaven which the Stars were, ought to be worshipped for a G O D.

This Plurality of Gods, occasion'd Variety of Worship ; as the natural Consequence of their Diversity ; which the crafty Priests managed to their own Advantage, inventing several Modes and Forms, often declaring what Adoration was to be paid, and with what Sacrifices each G O D was to be pleased, appeased, and made propitious. Hence arose so many monstrous sorts of Worship, which were spread all the World over ; the Priests every where

where imposing their Imaginary Dreams on the People.

But what is yet still worse, whereas Men ought to expect solid Peace of Mind, only as the genuine Effect of true Piety; or whensoever they happen to deviate from it, by sincere Repentance afterwards; they made the whole matter to consist only in Rites and Ceremonies, which they themselves performed; as if their GODS would hear none but them, or that there was no other Mediator betwixt the GODS and Men, but the Priests.

When the Wofship of the Superior Orbs was establish'd in the World, then they began to enquire, *Whether the Earth ought not to be adored?* and this also obtain'd. For when they observ'd, that next after the *Sun* and *Stars*, the *Earth* afforded the greatest Assistance for the Production and Nutrition of Man, and all kind of Animals; our Ancestors paid a very great Veneration to it, and the most Learned Philosophers gave it the Preheminence amongst the *Elements*, calling it the most Antient of the *Deities*: for, according to their Opinion, Nature first formed the *Earth*, and then all other things for its sake. At last, the Priests also called her *Antiqua Mater*, the *Old Mother*; who, they said, married *Cælum* or the *Heaven*; making the *Heaven* Male, and the *Earth* Female; upon which account, the *Greeks* and *Romans* called them *Dit* *gynia*, or *Nuptial Gods*. They brought a great many Arguments for the Adoration of the *Earth*: For, say they, if we ought to reverence our Parents, much more the *Earth*, from which not only our Parents themselves, but all things that are necessary and convenient for us, have their original; and into whose Bosom, after we pass out of this Life, we are received. The *Heavens* indeed

are far more excellent than all Inferior Beings, but they are so remote from us, that they are the Objects of our Sight only ; but the Earth has permitted us to inhabit her. All our Right and Authority is limited within its Dimensions, and exists only by its Courtesie : therefore there is very great reason why we should adore it. Thus the credulous and easie People were soon persuaded to this Veneration of the Earth. *Cælum* and *Terra*, *Heaven* and *Earth* being made the Principal Deities, according to *Varro* ; they were called *Serapis* and *Isis* in *Egypt* ; *Daantes* and *Astarte* by the *Phœnicians* ; and in some places, *Saturn* and *Ops*.

Then the Question was started, *Whether Fire should not be adored, as well as the Earth?* Now, in regard all Terrene things act by Heat, so that *Fire* resembles Form more than Matter ; like the *Stars*, emitting its Light beyond the extent of its Heat, and likewise not being subject to Corruption, and never ceasing to be, as long as it is supplied with Fuel ; therefore it was accounted amongst the Number of the GODS. Its Worship was very antient, as we shall shew in its place, but such as tended only to the Glory of the Supreme *GOD* ; he being called by the Jews, *Deut. 4.* a consuming Fire ; but for the Exposition of that Place, I refer you to the Divines.

The Priests, being not in the least overburthened with these Loads of Worship, proceed to adore the *Water*. Heat, say they, cannot perfect the Act of Generation, but would rather destroy all things ; and that its Coolness kept the violent Heat of the *Fire* within due bounds ; its Moisture softens the Dryness and Hardness of the *Earth*, and reduces all things to a just Temperament ; its Situation also was above the *Earth*, and supplies Mankind with the most

most necessary and convenient Nourishment ; for men can live longer without Meat than Drink : that all things, more directly proceeded from it ; an Example of which a very ingenious Philosopher long since proposed. Suppose, says he, a great Vessel capable of containing some Acres of Earth, which being exactly weighed, Sow Corn or Herbs there, which shall be water'd by the Rain only ; weigh the first years Crop, and so on for several years weigh the whole produce. Lastly plant Oak, Beach, Fir, Elm, or other Trees there, and let them grow to their full Height and Bigness ; then cut them down and weigh them all ; add all their Weight together, and it will be found at least equal to the Earth that was at first put into the Vessel, which nevertheless will not be diminished. Which Experiment plainly proves that all this new Accession of Matter proceeded only from the Water which fell upon the Earth. For this Reason Divine Worship was paid to the Water ; which the Persians esteem'd so sacred, that they thought it impious to wash their hands, spit, or blow their nose into running Streams, or indeed, to throw any thing that was in the least Fordid into them.

No other Element besides the Air only remained, to which Divine Adoration was not paid ; which, for its vast Extent, seem'd to lay a sufficient Claim to it ; being divided into three Regions, and reaching from the Earth to the Moon, must needs be near an hundred thousand times larger than this our Globe of Earth and Water. So also the absolute necessity Man has for it, for without it he would be Blind, Deaf and Dumb. There is no other Elements can be attracted in by the Lungs ; and tho a Man, in a sound state of Health, may live four day without either meat or drink (for I do not now speak of some Asthmatical persons of whom we have strange ac-

counts in history) yet he cannot live one moment without *Air*. Some Philosophers have endeavoured to prove the Divinity of the *Air* by many reasons,

but particularly *Anaximenes* and *Diogenes*  
*V. Varro, L. L.* *Apollionates* and *Ennius* amongst the  
 l. 4. Poets. It is Jupiter I speak of, whom the Greeks call the *Air*, and is the *Wind* and *Clouds*, and afterwards the *Rain*; from *Rain* proceeds *Cold* and the *Wind* becomes *Air* again; which is confirmed by this common expression, *Sub dio vel sub Divo, and sub Jove, in the open Air*; Jupiter being some times taken figuratively by the Antients for the *Air*; of which more at large in its proper place. Thus *Anima* the *Soul* is derived from *ἀείνειν*, to blow or breath. *Lactantius* quotes *Varro* saying, that the *Soul* is *Air received in at the Mouth, made lukewarm in the Lungs, heated in the Heart, and diffused in the Body*.

The Antients did not only worship the most noble and excellent Parts of the *World*, but were of opinion they ought to adore the *Universe* it self, as the most beautiful Image of *GOD*; of which I shall speak more at large.

In process of time this Adoration grew so extensive, that they worshipped *Men*. For *Man* being composed of the four *Elements*, to whom Divine Worship was already paid, and deriving the most noble part of his Original from *Heaven*; *Man* also excelling the *Elements* themselves, and having many things in him which cannot be produced out of the four Qualities of the *Elements*, however mixt.

*Man* also, not only excelling all other Animals, but one *Man* being more excellent than another, they worshipped those *Men*, whose meritorious Achievements, and noble and brave Actions had advanced them above others; under that Notion designing only to adore *Virtue* her self, who is worthy of the utmost Veneration.

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What now remains, is, to shew how a particular sort of Worship was paid to certain *Animals*; but this not being Universal, but only limited to a few Nations, and more especially the *Egyptians*, I shall omit it. For tho a general Superstition may be called a sort of Religion, that which is of a very small extent only, cannot lay claim to it. I have call'd nothing Religion but what has been generally entertain'd in most Parts of the World. I have also shewn the most Antient and Universal sorts of Religious Worship, which I have collected from the best Authors extant; so that if the *Jews* only are excepted, who, according to sacred Writ, were the most antient People (but were esteemed to worship a particular GOD unknown to other Nations) there was no other Religion diffused over the whole World, nor any other almost to be found now in the *West-Indies*, unless where *Christianity* is planted, or in the *East-Indies*, but where *Mahometanism* has spread it self, and the *Christian Religion* of late in some parrs. I do not deny but some particular Rites were intermixt with this general Worship; but so, that the *Indians*, still to this very day, agree about them, excepting the Adoration of Men only, as is testified by very credible Authors.

From which it is evident, that they first worshipped the *Supreme God* and Moderator of all things; then the *Sun* and *Moon*, *Phosphorus* and *Mercury*; afterwards the rest of the *Planets* and the fixed *Stars*, but more especially *Canis* and *Pisces*, then *Arion*, *Arcturus* and *Corona*, the *Goat* and *Kids*, *Hyades* and *Pleiades*, *Caniculi*, and the fore-part of the *Lyon*; then the four *Elements*. And in short all the most eminent Parts of the *World*, and at last the *Universe* it self, as the most perfect Image of the *Supreme God*; yet each of these was worshipped after a different

manner, as is evident from their different Rites and Ceremonies. For, as was said before, they all esteemed that to be a GOD; which had an extraordinary Influence upon inferiour Beings, but more especially *Man*: all these in their several degrees were the Objects of Ethnic Adoration; but in reference to those things that had a direct respect to Virtue and Piety, they had not only recourse to their Religion, but Philosophy; their Laws and those internal Principles written upon their Hearts.

These then were those GODS or *Deities* to whom the Antients paid their Adoration; who also thought Worship due to those *Men* who had deserved well of their own Country or Mankind in general. What now remains, is, to prove and corroborate these things (at least the chiefeſt of them) by the Testimonies of antient Authors; so that it may evidently appear what the Religion of the Heathens really was; of which we shall give our Opinion at the end of the Book.

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### C H A P. III.

*Why so many various Appellations were formerly given to God, and what they were.*

THE Names by which the Antients called their GODS were many and copious, every one fitting them according to his own Country Language and Pleasure, and those different Epithets that were given them were at last added into the Number. This was approved of by a very grave and judicious Author, who says, that GOD may have as many Names as he dispenses Benefits;

Sic. l. 5. de Ben. c. 12.

Benefits; so that if there were thirty thousand Names of GOD, as *Oenomaus* and *Hesiod* exhibit; his Benefits must be supposed to be as numerous. Indeed, in regard the Blessings of the *Most Good and Great God* are innumerable, it cannot seem strange that he should be worshipped under innumerable Denominations. But although the Attributes of the most *Supreme God* are infinite, his Virtues extending themselves beyond our Comprehension and Expression; yet 'tis my Opinion that he cannot be represented to us by any better or more just Epithets than those which the *Indians* have, in all ages, and at this very time still continue to give him; viz. *Most Good and Great*; for he cannot be said to be *Most Good*, without an infinite Power and Will of doing *Good*; nor *Most Great*, unless he dispenses his Benefits universally.

And here we undertake a very difficult Task to grope in the dark Mists of Antiquity, and Shades of our Ancestors.

I shall begin with the *Jews*, although the incomparable *Jof. Scaliger* raises an Objection here, seeming to favour the opinion of the *Dynastæ* mentioned by *Manethon*, *That there were Ages long before Adam*. And tho *Diodorus Siculus* and the *Chinese Chronology*, mention things done many thousand years before the Creation of the World, as it is delivered by *Moses*; yet in regard the first Authority is derived from the antient Books of the *Jews*, I shall collect the Original of the Names given to GOD by them. Nor will it be much material, if, according to antient Writers, they had many of their religious Rites from the *Egyptians*; for the antient *Egyptian* Language being grown quite obsolete, and their Religion totally abolished (only some Footsteps, which remain in the fragments of Authors, and a few Hi-

eroglyphicks, which are preserved at *Rome* and some other places) we do not think it worth the insisting on. It must be own'd, that after *Deucalion's* Deluge, and some others, by reason of the constant Serenity of their Air, the *Egyptian* Monuments did, for a long time, remain entire; but there being nothing now left, to which credit can be given; we shall proceed by observing, out of *Sanchoniathon*, that **EL** amongst the *Hebrews*, admitting it to be a *Phe-nici-an* Word (as some would have it, for although they were great Enemies their Language was only distinguished by a Dialect) signified GOD, and was the *Saturn* of the *Phe-nicians*, if we may give credit to that place of *Porphyry*, mentioned by *Eusebius*, which I shall here insert, together with the opinion of the Learned *Gerard Vossius*. *Saturn* therefore, whom the *Phe-nicians* call *Israel*, and whom, after his Death, they translated into an *Altar* of that name, whilst he reigned among them, had an only Son by a *Nymph* of that Country, whose name was *Anobret*, whom he therefore call'd *Jeoud*; which at this time signifies an only Child, in the *Phe-nician* Language; when his Country was engaged in a most dangerous and bloody War, being attired in his Royal Robes, he *Sacrificed* this Son upon an *Altar* built for that very purpose.

Three things may be observ'd here: first that *Israel*, the most antient King of the *Phe-nicians*, was the same with *Saturn*. Secondly, that *Israel* had an only Son, whom the *Phe-nicians* therefore call'd *Jeoud*. Thirdly, that he was sacrificed by his Father. Now, from whence can this seem to have derived its original rather than, that *Israel* the Grandson is confounded with *Abraham* the Grandfather, who was commanded to sacrifice his only Son. Thus Gen. 22. 1. *Take thine only Son*; where *only* in the *Hebrew* is *Je-hid* which comes very near to the *Phe-nician* *Jeboud*. So also in the *Orphic* or *Onomacritics*, *Abraham* is call'd

call'd ~~universis~~, only begotten, where *Abraham* and *Isaac* are confounded, as *Abraham* and *Jacob* were before. This in my opinion seems to approach very near Truth, though I shall not enter into a dispute with any one about it.

I easily see what Objections may be raised; particularly, that it is not credible that the *Pheenicians* should take *Israel* for the Supreme God, that is, *Moloch* or *Saturn*, who was the Father of a neighbouring Nation, for which they had such a mortal Aversion as Sacred History testifies. Therefore that place of *Eusebius* seems to be corrupt, which was the occasion, of the Error, and for 'Ιερα, we ought to read 'ΙΑ, for those that use abbreviations often write 'ΙΑ with a small line drawn over it for 'Ιερα. But here was no such thing, because ΙΛ in the *Pheenician* Language, signifies the same as EL does in the *Hebrew*, which is one of the Ten names of GOD. But *Sanchoniathon*, in the same book of *Eusebius*, tells us, that they call'd him *Saturn* not *Israel*; the words are these; *When Cœlus (Heaven) took possession of his Father's Kingdom, he married Tellus (the Earth) and had these Children by her; This who is called Saturn, Betylus and Dagon, who otherwise are called Sito and Atianta.* Another place of *Sanchoniathon* there is yet more plain; *The Companions of This, who is the same as Saturn, are called Elohim, as much as to say Saturnians; for Ελοhim there, is nothing else but the Hebrew Elohim.* Afterwards how *Angels*, *Judges*, and false *Gods* also, nay the Supreme and only GOD, came to be so called in the beginning of the books of *Moses*, and every where else in Scripture, every Boy knows. I remember I had this hint in conversation with the most incomparable *Hugo Grotius*, now Ambassador from the most illustrious King of *Sweden* to his Most Christian Majesty; thus far *Kossius*. It is most certain,

certain that the Heathens, formerly sacrificed only Sons unto *Saturn* but more particularly the *Phenicians*, as antient Authors assure us. Thus *Sanchoniathon*. *The Phenicians sacrificed their most beloved and only Sons every year to Saturn*: which *Porphyrius* confirms, lib. 2. de *Abstin. ab esu Animal.* See more in *Vossius*, page 364. *Damascius* also testifies that *Saturn* was called **EL**, **BEL** and **BOLATHEN** by the *Phenicians* and *Syrians*. *Servius* also shews that 'הָאֵל' was the *Sun*. In those parts, says he, they all worship the *Sun*, which in their language is called **HEL**, from whence comes 'הָאֵל', but of this more at large when we come to treat of the names of the *Sun* and his Worship. Let this suffice to have been hinted concerning the name **EL**, whose plural is **ELIM**, which signifies *Angels* also, *Exod. 15. 13.* and **ELOHIM**, whose singular is **ELOAH**. I shall only add that **ELOHIM**, by which name God is called, who in the beginning created the *Heaven* and the *Earth*, hath diverse acceptations you may see many very different Interpretations of that text in *Gordonius Scotus*.

Let us now proceed to another name, *Jehovah* or *Jah*, for which I shall quote another entire place out of *Vossius*. *Jacchus* comes from נְיַה one of the names of GOD from whence is *Halelu-ja*, that is, *Praise the Lord*. The Heathens, in their Dances, used to pronounce the holy name *Jah* or *Jach* very loud. It seems also they used the Tetragrammaton, or word of four Letters יהוה, whether they sounded it *Jave* or *Jehave*, as the *Samaritans* did, or not; from whence I conjecture that יְהֹוָה, in *Epiphanius* signifies the same. But whether it ought to be pronounced *Jeheve*, as *Mercerus* and *Drusius* think, or *Jehovah*, according to the *Puncta Masoritica*, is not my present business to dispute: Give me leave only to say, that there seems to be no great Absurdity in their

their Opinion, who derived the Greek word Βάκχος from their pronouncing the word μῆνιν aloud; for, with respect to the latter part of it, 'tis well known, that *Van* is often changed into *B*; so *Varro* in Greek is Βαρρός, *Virgilius* Βαρρίους. But if you will not admit of *Bacchus*; 'Ida, certainly comes either from the *Tetragammaton*, or *Jao* which we have in *Exod. 28.* and often in the *Psalms*. I could wish we had that book of *Labeo*, out of which *Macrobius lib. 1. Saturnal.* cites this passage; *Apollo Clariss* being consulted which of the Gods was called *Jao* spoke thus, *Jao is the Supreme God above all, Jupiter at the beginning of the Spring, and the Sun in Summer, but Jao is soft and delicate in the Autumn.* Then *Macrobius* subjoins the Power of the Deity of this Oracle, and the Interpretation of the Name, by which *Liber Pater* and the *Sun* is signified by 'Ida, from *Cornelius Labeo* in his book intituled, *De Oraculo Apollonis Clarii.* Thus *Vossius lib. II. cap. XIV.* How the Expurgation of Crimes by certain Rites, especially the *Vannus*, of which mention is made in the Holy Scripture, was attributed by the Heathens to 'Ida shall be said in its place. Now that the GOD of *Sabaoth*, that is, of *Hoff's* (which is one of the names of GOD in Sacred Writ) was the *Liber* or *Bacchus* of the Heathens, who was worshipped for the *Sun*, may be gather'd from many places, but particularly *Aristophanes*, who calls *Bacchus* or *Liber* always Σακκάριος. So *Diodorus Siculus lib. 3.* and *Lucian in Deor. Cons. Harpocration* on the word Σακός, and *Eustachius* in the Σαύσης of *Dionysius.* It is also confirm'd by this Antient Inscription, Q. Nunnius Alexander dono dedit Jovi Sabazio, Q. Nunnius Alexander presented it to Jupiter Sabazius; which in the antient Parchment MSS. of *Apuleius* is called *Sabadius.* In the Holy Rites of *Sabazius*, a Snake was put into the bosom of those that

that were initiated, of which Arnobius lib. 5. says, *The sacred Rites and Ceremonies of Initiation belonging to him that is called Sæbadius, may serve for a trial of the Truth, where a yellow Snake is put into the Bosom of those that are consecrated, and taken out again at their lower parts.* Where Sæbadius is the same with Sabazius, as the learned Vossius thinks. So Julius Firmicus Maternus. *Those that worship Jupiter Serpens when they are initiated draw a Snake through their bosom.* That Snake to some was the Symbol of a Deity, to others of the World, and of Youth or Renovation casting its Skin; when it drew up its Tail and hid it under its Throat it signified Time, and, according to Pierius, was put into Saturn's hand, and so it denoted the Earth moving about the Sun. The Greeks and Romans were Strangers to the name of Sabazius, which other Nations took from the Egyptians or Syrians. Thus Cicero, *They are new Gods and to be worshipped by watching whole nights.* So Aristophanes, the most facetious of the Antient Comick Poets, is troubled that Sabazius and some other Gods, being esteemed Strangers must be turned out of the City. Sabazius comes from the Hebrew word שָׁבָת, which signifies Warfare or an Army. Therefore 1 Sam. 5., Psal. 24. 59. and elsewhere the GOD of Sabbath, that is, of Hosts or Armies, which is quite different from the Jewish Sabaoth, which signifies Rest; against the Opinion of Plutarch, who derives Σαββατον or Sabbathum from Sabazius.

There is another celebrated name of GOD, used in Sacred Scripture, viz. Adonai. Psal. 24. Esa. 19. 4. it is derived from *Adon* which is Lord or Master; in which sense it is found in Plautus, where by Donni or Adoni, he understands my Lord or Master. Macrobius says that the Heathens meant the Sun by Adonis. If you look into the Religion of the Assyrians you will

will find that *Adonis* was the *Sun*; amongst whom *Venus Atergatis* and *Adonis* were in high esteeme. Which is the Opinion of the Phenicians now. For Naturalists worshipped the upper Hemisphere of the Earth which we inhabit, under the name of *Venus*, and call'd the lower Proserpina. Upon which account the Assyrians or Phenicians introduced her as a mournful Goddess, because the Sun's annual Motion being through the twelve Signs of the Zodiack, of which six are accounted Superior and six Inferior; and when he is in the Inferior and makes the Days short, they imagine the Goddess mourns for having lost him, who is detained by Proserpina, who, as we said before, is Goddess of the Lower Hemisphere and the Antipodes; and they call it the returning of *Adonis*, when the Sun hath past the six inferior Signs and begins to adorn our Hemisphere with increase of Light and Length of Days. They also say that *Adonis* was killed by a Boar, because they make this Animal to be the Emblem of Winter, the Boar being rough and hairy, delights in most dirty places, and such as are covered with Hoar Frost. Therefore the Winter is, as it were, a Wound to the Sun, which diminishes both its Heat and Light to us, which upon both accounts is the occasion of the Death of Animals. Thus Macrobius. *Adonis* was called *Gingras* in the Phenician Language, which was the Name of a Pipe, because his Worshippers sung mournful Songs, of which mention is made Isa. 28. Ier. 8. where the Hebrew שׁבֵן doth not signifie a Reed or Pipe, but a Crane or Goose; that Pipe being made of a Goose pipe, whence *Gingrire* is the proper Expression for the Noise of a Goose. Hispanus Aldrete derives the Word *Gingras* from the Syriack Root *Ghenag* which signifies to hunt, but this seems to be very much strained. In the Sacred Rites of *Adonis* the People were to whip themselves very severely, as if they were celebrating the Funerals of *Adonis*; they also shav'd their Heads as the Egyptians did to dead An-

pis; but if any of the Women would preserve their Hair, they were obliged to prostitute themselves to Strangers for one day, and what proceeded from it was dedicated to *Venus*. After this day of Mourning was over they made a Bed for *Venus* and *Adonis*; and the next was a day of Rejoicing for *Adonis's* being restored to Life. See *Lucian de Dea Syrid*, and *Plutarch* in the Life of *Alcibiades* and *Nicia*. These Holy Rites were called *Adonia*, of which it is very probable mention is made *Ezech.* 8. *And he led me to the door of the Gate of the House of the Lord, which is to the North and there sat Women Lamenting for Thamur.* Where by *Thamur*. St. *Jerom* understands *Adonis*; and *Procopius* also in *Jos.* 18. where he also says that *Mars* changes himself into *Adonis*; but *Plutarch lib. 4. Symp. chap. 5.* says *Adonis* was *Bacchus*.

Now, because Stars where worshipped under the names of *Men*, and *Men* under the names of *Stars*; Authors haved deliver'd themselves so very confusedly upon this point, that it will be difficult to determine what belong'd to the *Stars* and what to *Men*; which is of great importance to be observ'd, in reference to those things that are related concerning the Antient GODS, for the illucidating obscure Texts of of Scripture. For sometimes History passes from the GODS and their sacred Rites, to *Men* of the same name, and so on the contrary.

It is also a question, whether not only the Sun but *Grain* also may be meant by *Adonis*, for so much may be gather'd from his Sacred Rites, as is evident from *Ammianus Marcellinus*; *The Women, according to the custom of their Country, used to lament when their expectation was frustrated in the first fruits, in a very doleful manner, as the Worshippers of Venus did in the Sacred Rites of Adonis, which mystically represents ripe Fruits.* There were Gardens Sacred to *Adonis*, concerning which

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the Scholiaſt on the 15. *Idyl.* of *Theocritus* says, *They used to sow Bread Corn and Barley in some Gardens near the City, and called them the Gardens of Adonis.* We could bring other instances of these Gardens; but let this suffice concerning the name *Adonai*, and its Acceptation by the *Pbenicians*, who worshipped the *Sun* under it.

There are other Names of GOD deliver'd to us in the holy Scriptures, and recorded by St. *Jerom*, as *Schaddas*, &c. for which consult the Commentators.

These were the most solemn Names by which the *Hebrews* called the *Supreme God*; which yet the *Heathens* applied to the *Sun*, except *Sabazius*, as is evident from what has been said before. Thus although the *Hebrews* worshipped a *Deity* superior to the *Sun* under these very words, the *Heathens* did not mean the *Sun* nor any other *Deity* (unless they esteemed the *Sun* as the most eximious Representation of the *Supreme God*, and, as *Plato* calls it, his most sensible Image) but only worshipped the *Supreme God* himself; which I am the more inclined to believe, in regard almost all the Antient Religion was Symbolical, and they do not only worship this thing, in that, but one thing out of another. The Priests being always very careful and industrious, to the People totally at their *Devoire*, were exquisitely ingenious both to load the People with superstitious Forms and Ceremonies, and to Inrich themselves.

What some do assert, That the *Hebrews* had the abovementioned Names of GOD from the *Heathens*, seems to me very improbable, in regard almost all the Religious Worship of the *Greeks* and *Romans* came out of the *East*; though I do not deny but that some particular Rites were invented by their *Priests*. But how-

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however the matter was, it is very apparent that the sacred Rites of the *Hebrews* and *Gentiles*, in most things differ'd very little, as will be very manifest from what follows.

And thus much concerning the Names of the *Supreme God* as EL, ELOHIM, JAH, JEHOVAH, SABAOTH and ADONAI ; I proceed to the different Appellations of the *Sun*, used by the *Heathens*.

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## C H A P. IV.

### *Of the Worship of the Sun, and his several Names.*

**N**O T only Holy Scripture, but also *Homer*, *Hesiod*, and the Antient Historians inform us, that the Adoration of the *Sun* was both very Antient and Universal ; for it being the general Opinion, that the *Supreme God* had made the Heavens the place of his Residence, (immortal things being most suitable to Immortality) the *Heathens* could not observe any thing there so conspicuous, or which seem'd to them more worthy of Worship and Adoration.

Thus, not only in great Dangers and Difficulties, but in their Prosperity also, they devoutly lifted up their Eyes and Hands towards the Heavens ; thither they directed their Prayers, not knowing from whence else any good thing could proceed.

Then they began to think it very incongruous that GOD, who required religious Worship to be paid him by all, should conceal himself from them. For this reason most of the *Heathens* esteem'd the *Sun* to be a GOD, and though not the *Supreme*, yet the very next to him, and his most noble and excellent Representative ; although others were of opinion, That the whole *World*, being full of GOD,  
was

was the most exact *Image* of him. Those who wor-shipp'd the *Sun* instead of the *Supreme God* himself, did like those, who, when they come to the Court of some great Monarch, take the first person they see in a rich Habit for the King, and pay him that *Respect* that is due only to *Majesty* it self.

The *Inca* of *Peru* was much more in the right, who being askt, whether he acknowledg'd any other *Deity*, Superior to the *Sun*? answer'd, *I do not esteem the Sun to be the Supreme GOD, but his Minister only, who being carried round the Earth, doth perform his Will and Pleasure.* A very ingenious Answer. For how could that be esteemed *Supreme* by which all sublunary things would be consumed and reduced to ashes, if it were permitted to act without any restraint. The *Sun* was only a kind of sensible Representation of the *Supreme God* under which considera-tion only the most Wise amongst the *Heathens* wor-shipped him ; knowing very well that *GOD* himself could not be discerned in any one thing ; Universal Nature it self being insufficient to represent him according to his excellent Dignity. It is not agreed what the Figure of the *Sun* is, whether it be a *Tetragon*, *Polygon*, or (according to the common o-pinion) *round* ; for if it be *Angular*, the *Angles* may not be discernable by reason of the weaknes of our Sight, ocoasion'd by the remoteness of the Object ; as happens in square Towers, which at a distance will seem to be round ; but if (according to *Anaximander*) it should be an hollow Furnace full of Fire, it would yet seem to be protuberant, as Opticks plain-ly demonstrate.

But to pass by its Figure as uncertain, it may be proved by Mathematical Demonstration, that it is an hundred sixty six times, or according to some an hundred and forty times, larger than this *Globe of*

*Earth*; and of such prodigious Swiftness that it moves 1000000 miles in an hour; which is yet so much exceeded by the Velocity of the Firmament, that in the space of 24 hours, which is its diurnal motion, it goes 42. 308. 437. thousand paces: which, says *Fran. Patricius*, if a bird could perform, it would fly 1884 times round the whole Earth in an hour; 31.  $\frac{1}{2}$  in a minute. Lastly, it is so bright and splendid when it makes the Day, that not all the other *Stars* and all sublunary Fires amassed together in one body, would be any thing comparable to it for Light and Heat. For these Reasons, and also because Spring, Summer, Autumn and Winter were occasioned by its Motion, from whence proceeded the Original and Decay of all Animals and Plants; the Heathens esteemed it a *Deity*; but more especially the Egyptians, in whose Theology he is called, *The Sole God of Heaven*, yet still they honoured the rest of the *Stars* with Divine Worship, though they paid the greatest to the *Sun*. The Egyptians called him *Osiris*; though, according to *Plutarch*, *Osiris* signifies many other Heathenish *Deities* besides, yet most properly it is taken for him. See *Macrob. lib. 1. Sat. c. 21.* which is explained by *Diodorus Siculus*, saying *Helios*, that is, *Osiris* or the *Sun* first ruled over the Egyptians, by the name of that Star in the Heavens. Thus *Statius*.

*Whether with b' Athemonians we do call  
Thee Rosy Titan; or the fruitful all  
Producing Osiris.* —

*Osiris*, in the *Egyptian Language* signifies *Many eyes*; So he enlightens the *World* with many *Rays*, according to *Diodorus Siculus lib. 1.* The *Egyptians* also called the *Sun Orus*, who was worshipped at *Heliopolis*,

lis, under the form of a *Bull* consecrated to him, call'd *Mnevis*. Games were instituted here in honour of him, where the Images of the GODS were carried in sacred Horse-litters. *Servius* says these Figures were small Images carried about by their Motion and they were inspired with Phrophecy : to this that of *Amos* 5. 25. seems to hint *Thou hast carried the Tabernacle of Moloch*, which Tabernacles or Chariots were drawn by Oxen, Horses or Asses, and sometimes by Men themselves, and served instead of Temples. The Antient Ceremony used at the Adoration of the *Sun* was to extend the Thumb upright and lay it upon the mouth, (this was also used in the Worship of other GODS) then they turn'd their Bodies round about, Authors tell us, the *Romans* towards the Right, and the *Gauls* towards the Left. The Heathens antiently adored towards the Rising *Sun*; the *Israelites* on the contrary, turn'd themselves towards the *West*, at their Devotion; and the Christians have reviv'd the former, turning to the *East*. The *Egyptians* also, call'd the *Sun Typhon*; of which in its place.

The *Phenicians* also ador'd the *Sun*; where observe, that *Phenicia* is a part of *Syria*, situate on the Sea-side, and call'd *Canaan* in Scripture. *Canaan* begat *Sidon*, according to St. *Jerom*, from whom the City of *Sidon* had its Name; it was also the Bound of the *Canaanites*. From *Sidon*, 'till you come into *Gerar*, even to *Gaza*, 'till you enter into *Sidon*; yet I cannot but own, with *Arius Montanus*, that it was a Name common to 12 other Nations: whose Inhabitants, according to *Herodotus*, pass'd over the *Red-Sea*, and dwelt on the Sea-coasts of *Syria*; but according to the latter Description of *Pliny*, the *Phenicians* were dispers'd over *Syria*: which I am the more curious in, because it is very

probable, that religious Worship, after the *Egyptians*, came from the *Phenicians* into the *West*; they also being esteem'd the Inventors of Letters, and Navigation into remote Parts. So *Critias* in *Athenens*, says, *Letters were the Invention of the Phenicians*. Also *Dionysius Alexandrinus*:

*In th' Inland Country dwell the Syrians ;  
Next the Sea-shore are the Phenicians,  
Descended from the Erythean Blood,  
They first built Ships, Sail'd on the boist'rous Flood :  
Traded with Nations Foreign and Remote,  
By Observation of the Stars being taught ;  
And to have Settlements near to the Seas,  
Joppa and Gaza were their Colonies :  
Th' Elaian Towers in their Possession were,  
Pleasant Berytis, and the antient Tyre ;  
The Shores of Biblus, and the fertile Ground  
Off Sidon, for fine Rivers much Renown'd ;  
Rich Tripolis, Orthosia the Fair,  
Marathus plentiful beyond compare.*

Whom *Festus Avienus*, imitating, says,

*All those Coasts wash'd by the salt flowing Sea,  
Is call'd the Country of Phenicia ;  
From the Red-Sea Men thither did remove,  
Shipping and Navigation to improve ;  
They first Discovery made of the Pole-Star,  
And Commerce had with Nations distant far.*

Nor will what *Strabo* relates seem strange in regard their Mariners more particularly observ'd the Worship of the Stars, and carried their Religion into far distant Regions; and trading all over the Mediterranean, and sometimes into the Ocean, they almost

almost totally subdu'd the *Carthaginians* and *Iberians*. *Strabo* says, The *Phenicians*, before *Homer's* time, had the best part of *Spain* and *Africa*, which they kept 'till the *Romans* quite extirpated them. They us'd to set *Pataici*, whom they esteem'd *Deities*, on the Stern of their Ships ; but in what Form they were carv'd or painted, does not appear from *Hesychius*. But *Cartarius de Imag. Deor.* says, The *Phenicians* have Representations of their GODS, without the Figure of any Man or Animal. The *Sun* was also worshipp'd by the *Phenicians*, under the Name of *Baal*, or *Bal* ; call'd *Bel* by the *Affyrians* : Thus *Servius* ; It is evident, that the *Affyrians* worshipp'd *Saturn* (which is the same as the *Sun*) and *Juno* ; which *Deities* the *Africans* worshipped afterwards. So that in their Language, GOD is call'd *Bal* ; and by the *Affyrians* *Bel* ; which is *Saturn* and the *Sun*. Other places also might be quoted to this purpose. The *Sun* was also worshipp'd by the *Phenicians* and *Arabians*, and call'd *Adon*, *Adonis*, *Adonens* or *Gingras*.

This Adoration of the *Sun* obtain'd in *Judea* for some time, 'till *Josiah* reign'd, who destroy'd the Horses that the Kings of *Juda* had dedicated to the *Sun*, and burnt his Chariot with Fire. We come now to the Mediterranean *Syria* ; where, besides *Judea*, is *Comagene* which contains *Seleucia*, *Antioch*, *Apamea*, and *Laodicea*, (whence it is call'd *Tetrapolis*) *Cælo-Syria*, or *Cava-Syria*. Here the *Ammonites* worshipp'd the *Sun* under the Name of *Molech* ; that is, *Lord of the Universe*, or *Milcom* ; which is the GOD of the *Ammonites*, Kings 11. 5, 7. and in *Levit.* and the 2d of *Kings* ; from which places it appears, that Parents made their Children pass thro' the Fire, in Honour of *Molech*, yet not so as to be burnt alive, but, as some will have it, that they might be cleans'd and purg'd ; being led, or carry'd

by the Priests, or even by their Command, by their own Parents, between two great Fires ; where, *Aben-Ezra* is of Opinion they were burnt : which is grounded on *2 Kings 17. 31.* *Those of Sepharvaim burnt their Children in the Fire to Adammelech and Anammelech.*

Nor will it signify any thing, that some take *Molech* for *Priapus* ; for *Priapus* signifies the generative Power of the *Sun* ; or that others will have *Molech* to be *Mercury* ; for it is *Melech*, and not *Molech* that signifies a *Messenger* ; which is *Mercury's Character*. *Moloch* had an Image consisting of Seven apartments. In the first, they offer'd a little *Ape* ; in the next, a *Turtle* ; in the third, a *Sheep* ; in the fourth, a *Ram* ; in the fifth, a *Calf* ; in the sixth, an *Ox* ; and in the seventh, a *Male Child*, according to *R. Simeon in Falkut* ; and *Paulus Fagius* notes on the Caldee Paraphrase of *Leviticus*, Men were Sacrific'd in Honour of the *Sun*, tho' lesser Victims serv'd other *Deities* ; their cruel bloody Priests making them believe, that the Supreme GOD expected such noble Sacrifices. To this end, they perswaded Parents to destroy their own Children, in imitation of *Saturn* or *Time*, which destroys all things that come into the World ; *Minutius Felix*, says, this Custom obtain'd in some places of *Africa*.

In *Syria*, *Æpamea* and *Emissa*, the *Sun* was worshipp'd, with *Mercury* and *Mars* ; as may be collected from *Julian's Hymn to the Sun* : They call'd Him *Elagabalus*, or *Alagabalus* ; which Word coming amongst the *Romans*, became *Heliogabalus*, the latter part being compos'd of the old Arabick Word *Gabal*, which signifies an Inventor or Builder ; or *Gebel*, which signifies a Mountain : Priests were consecrated to him, as is evident from an antient Inscrip-

Inscription: *Sacerdos Solis Dei Elagabali.* The Priest of the Sun, the GOD *Elagabalus.* Of which, *Festus Avienus;*

— Their Lives they spend  
Strictly devout to th' fiery Deity;  
Tho' lofty Libanus doth touch the Sky,  
Yet still their Temple with his Cedars vie:

The Sun was also worshipp'd in Syria-Palmyrena, so call'd from Palmyra, which the Hebrews call *Tba-nur;* This City was built by King Solomon, in which *Vopiscus*, in the Life of *Aurelian*, mentions, That there was a Temple of the Sun.

Having thus pass'd thro' Judea, Cœlo-Syria, Comagene and Seleucia, the Learn'd *Vossius* goes into Mesopotamia, Babylonia and Syria, where he observes that Syria was taken in so extensive a Sense by the Antients, that it comprehended all these Territories. Thus says *Mela*, Syria is call'd Cœle, Mesopotamia, Damascene, Adiabene, Babylonia, Judea and Sophene; Pliny writing of Syria, says, That formerly it was a very great Tract of Land; for it was called Palestine, where it joins to Arabia, Judea and Cœle; then Phenicia, and more inward, Damascene; but at this time, rather South-Babylon, and between Euphrates and Tygris, Mesopotamia, where it passes Taurus Sophene, on this side Comagene, beyond Armenia Adiabene, formerly call'd Assyria.

It is very plain, out of *Herodotus*, *Trogus*, and others, what part of Syria was antiently call'd Assyria. Cicero says, There were Caldeans in Judea. The Sun was call'd *Belus*, by the Assyrians, or Syrians and Caldeans, or Babylonians, not in an Historical Sense, for so *Nimrod* was called *Belus*; but in a Natural Acceptation, and so it signifies Universal Nature,

but the Celestial more especially, and particularly that of the *Sun*. There is a sort of a precious Stone, which shining like the *Sun*, is call'd *Oculus Beli*, *Pliny* says; *The Oculus Beli being white, has a black Pupil or Apple in it, whose Middle shines like Gold.* This Stone was most Sacred to the GOD of the *Affyrians*. They also called the *Sun Adad*, as the *Earth Atergatis*. *Macrobius* says, *The Affyrians call the Supreme and greatest Deity they worship, Adad, which signifies One. Him they adore as the most Potent; but they also have a Goddess, whom they name Atergatis, and they ascribe all Power to these Two, meaning the Sun and the Earth.* He adds: *There is a most Noble Image of Adad, darting down Rays, by which is shown, that the Celestial Influences are contain'd in the Sun-beams which are sent down upon the Earth. Then another very splendid Image of Atergatis, emitting Rays from every part upwards; to intimate, that whatever the Earth produces, is by the Power of the Rays She emits upwards.* But whether this *Adad* be the GOD of whom mention is made, *Josb. 66. 17.* is a Question amongst the Learn'd; for which, consult *Vessius*.

*Strabo* tells us, that in *Arabia* they set an Altar up-on the top of the House, and burnt there Frankincense to the *Sun* every day. In the same place, says *Theophrastus*, the *Sabeans* carry Myrrh and Frankincense to the Shrine of the *Sun*, which was esteem'd the most Sacred of all those that were about them, and was guarded by armed *Arabians*.

*Baalpeor* was also worshipped in *Arabia*, of whom mention is made in Sacred Writ: *St. Jerom* is of opinion, that he was *Priapus*; which if it be true, *Priapus* was mystically put for the *Sun*, according to *Orpheus* in his *Onomacritics*.

*Carrying a bright shining Light thro' the World,  
Wherefore I call thee Phaneta and King Priapus.*

*Macrobius*, says *Phaneta*, was the *Sun*; and if *Priapus* was the same as the *Egyptian Horus*, the *Sun* was signified by it; thus *Suidas*, *The Image of Priapus whom the Egyptians call Orus, is made of an humane Shape, holding a Sceptre in his Right-hand, to denote that all that is dry (that is, the Earth) and the Sea, are shown by him: Also his Pudenda extended in his Left, because he causes hidden Seeds to appear publickly. His Wings intimate the Celerity of his Motion; and the roundness of his Dish, his circular Form, for they esteem him the same as the Sun.*

There was another *Priapus* at *Lampsacus*, from whose corrupt History, some fabulous Relations have proceeded, which I have thought fit to omit. It is sufficient to my purpose, to prove that *Priapus* antiently, mystically signified, either the *Sun*, or the Universal Generative Power of Nature, into whose Embraces those Women that were about marrying, were to be put for some time, that the God might free them from their scrupulous Modesty.

The Inventions of the antient Priests, were not only impious and foolish, but very obscene, fetid and sordid; the Worshippers of the Idol *Belpbegor*, amongst the *Moabites*, appear'd very nasty, amassing great Heaps of Mud, and offer'd Dung instead of Frankincense. The *Moabites* and *Midianites* had yet soime Rites that were worse; for their *Belpbegor*, like *Priapus*, being made with his *Penis* erect, they us'd the same Ceremonies as were in the Sacred Mysteries of *Venus*, and openly indulg'd and permitted all sorts of Lust and Licentiousness: Thus in *Nurnb.* 25. 12, 13. The *Israelites* being invited to the

the Sacrifices of *Belphegor*, were initiated into the Rites of this God, and committed Fornication with the Daughters of *Moab*. From the 2 Kings 25. 2. and 2 Chron. 15. 16. we may gather, that *Maacba*, the Mother of *Aza*, presided over these Rites; and St. *Jerom* on the 4th Chap. of *Hosea*, shews, that Women formerly were very prone to this Worship. Nor is it any Objection, that in the First Book of *Athenaeus*, *Priapus* is often called *Bacchus*; for it is very evident, that *Bacchus* or *Liber*, was mystically the *Sun*. As for *Chamos*, which St. *Jerom* says, on *Josb.* 15. 2. was another Name for *Belphegor*, we need not insist upon him, because his Rites were very obscene, and relate little or nothing to our purpose. But we cannot omit remarking, that in *Baisamps*, a City of *Arabia*, the *Sun* was universally worshipp'd; which besides what *Steph.* in *Urb.* says, the very signification of the Name, which is the *House of the Sun*, intimates.

The *Sun* was also esteem'd a Deity amongst the *Persians*, who call'd him *Mithras*. This is plain from *Hesychius* (and many others) who says, *Mithras* signified the *Sun* with the *Persians*; which is confirmed by *Suidas*, on the word *Mithras*, and some antient Inscriptions, DEO SOLI INVICTO MITHRÆ : To the Omnipotent God *Mithras*. And *Herodotus* gives us an account of their way of Worship. Amongst all the Gods, they worship the *Sun* only, and Sacrifice Horses. And *Tragus*, The *Persians* believed the *Sun* to be the only God, and Horses were Sacred to him: So *Ovid. Fast.*

Radiant Hyperion, Persians to appease  
Think the fleet Horse the only Sacrifice;  
No dull Victim with their swift God agrees.

But

But what is here said of the only God ought rather to be understood of the Supreme God; Thus *Hesychius*, Mithras was the first Deity amongst the Persians; for the Persians worshipp'd the Moon, Venus and the Elements, as shall be shewn hereafter. Now in regard the Sun was esteem'd, most eminently to represent the Power and Majesty of the Supreme God, almost all the Heathens therefore worshipp'd him.

The Persians establish'd two Principles of all things, Oromazzen, the Original of all Good; and Arimanus of Evil; one like Jupiter, and the other Vejupiter: they worshipp'd the one, that he might bestow his Benefits upon them; and the other, that he might not hurt them: between these two they plac'd the Sun like an Arbitrator. That place in Plutarch is very remarkable; Zoroastes, the most ancient Philosopher, call'd one Oromasen, or Oromasden; and the other, Arimanus; and the middle one between both, Mithras; which Mithras, the Persians call a Mediator. He is also called Triple, either from Power, Wisdom and Goodness, or from Heat, Light and Influence; for the Reason is equally agreeable in both.

The Persians kept a perpetual Fire in honour of Mitbras; as was also done by the Vestals at Rome. The Sun being esteem'd the Image of GOD; so was Fire the Image of the Sun: These Priests were call'd Pyrotbi, who for an hour together, sung their Verses or Epodes before the Fire, holding Ver-vain in their Hands, and cover'd with Veils hanging down to their Cheeks and Lips; which Strabo says, was done in the Temples of Anaitidos and Ammon; the last signifying Fire, and so the Sun, and the former the Moon.

The Persians, as was said before, sacrific'd a white Horse to him; which Herodotus, Lib. I. says, the Magagetae did; and Xenophon, Lib. 4. that the

Arme-

Armenians did also ; which certainly was a much less barbarous Sacrifice than an Humane one. A precious Stone, call'd *Mitrax*, was dedicated to the *Sun*, which seems to rival Him in the Splendour of its Colour ; and is found in *Persia*. St. *Augustine*, in his 201 Book, § Cap. *contra Faust.* inveighs against Patriarchs of the *Manichees*, who, says he, worshipp'd the *Sun*, as a middle Principle betwixt Good and Evil. *Your Prayers* (says he) *whirl about with the Sun's Motion*. And Chap. 8. *You are so vain as to place the Power of our Saviour in the Sun, and Infinite Wisdom in Light* ; which very much illustrates what was said before concerning the *Sun*. But whether this Worship were *Divine or Symbolical* only, is the Question.

I am of Opinion with the Learnt'd *Vossius*, that the *Manichees* as well as the Heathens, intended nothing but a *Symbolical* Worship, which terminated in the *Supreme God*. Neither do they seem to terminate their Worship in any of the most eminent Parts of Nature ; but acknowledging one *Supreme Operator* in the whole Frame of Things, Him they more especially worshipp'd and ador'd. Thus worshipping that Noble Emblem of the *Supreme God*, the *Sun*, they still pay some more profound Veneration to an unknown *Deity*, which they ador'd in his Works.

Hereafter we will shew how extensive the Worship of the Principles of Good and Evil grew, and make some Enquiry, whether the Fall of *Adam* were the Original Source and Cause of all this Evil ; or whether it were the Serpent which Symbolically is the Devil.

All Christian Divines unanimously have Recourse thither for the Redemption of Mankind : I will also there examine what *Evil* really is ; for that can-

not

not be justly call'd *Evil*, which is made use of by the just, tho' secret Judgment of God, for the Punishment of *Sin*; nor can the Will of *Man*, tho' never so propense to *Sin*, be call'd simply *Evil*; for tho' the most vile Actions may be the Consequence, and proceed from thence, yet the Principle was not ill in it self; because by God's Assistance, it may be determin'd to either side.

The *Ethiopians* worshipp'd the *Sun* also under the Name of *Affabinus*, whom the Greeks and Romans call'd the *Ethiopian Jupiter*; and *Vossius* says very agreeably, because in the East, and the People of the Neighbouring Countries to *Africa*, they did not call *Jupiter*, *Uranius* or *Cælius* only, but *Sol cum Cælo*, *Sun* and *Heaven*. *Cinnamon*, by the Custom of the Country, was Sacred to him; the manner of Gathering which, together with the Tricks and Cheats, the Priests, according to their usual Custom, us'd in the same, may be seen in *Theophr. L. 9. C. 5. Plin. L. 12. C. 9. Solinus, C. 31.*

In *Cyrenaica* also, but especially in *Marmarica*, which is call'd the *Holy Country of God*, by *Diodorus Siculus, Lib. 17.* And amongst the *Ammonites* it is said there was a Temple of *Ammon*, in which they worshipped the *Lybian Jove*; by which they meant the *Setting Sun*, *Macrobi. Sat. 1. Ch. 21. The Lybians esteemed the God Ammon to be the Setting Sun.*

There was also another Temple of *Hammon* in *Meroë*, an Island in the *Nile*, but much inferior to the former. This Deity was supposed to have *Rams Horns*, from which that Animal (says *Macrobius*) *has all its Strength and Power, as the Sun from its Beams*, others by the twisting of the *Rams Horns*, seems to intimate the Ambiguity of *Hammon's Answers*, which, as uncertain as they were, they were anciently in very great Credit.

The

The *Ethiopians* also kept a Table for the *Sun*, concerning which, see *Herodotus* his *Thalia*. *Philostyrax*, in the Life of *Apollonius*, Ch. 3. gives an Account of what Sacred Rites were Performed to the *Sun* and *Memnon Eons*, whose Statue spake as soon as the Sun Beam approached to his Mouth.

The *Carthaginians*, that were a Colony of the *Phe-nicians*, worshipped the *Sun*, as is manifest from that Place of *Servius*, before recited, of which *Ennius* says, *He used to Sacrifice young Children to his Gods*. *Piscennius Festus* tells us, *That the Carthaginians offer'd up Human Sacrifices, and when they were overcome by Agathocles King of Sicily, they thought their God was angry, and that they might be sure to render him propitious to them, they Sacrificed two Hundred of the Sons of their Nobility*. We have before proved that *Saturn* was the *Sun*. This is also confirmed by many other Authors, whence it appears, that this Impious and Barbarous Custom, obtained almost over the whole World; which *Tiberius* abrogated in *Gal-lia* and *Africa*.

Thus much concerning the Names and Worship of the *Sun* amongst the *Western* and *Eastern* Nations. But some amongst them were of another Opinion, if we can credit *Mela*, who says, *The Atlantes, a People in Africa, Cursed the Sun, both Rising and Setting, as being most Incommodeous to their Persons and Land*. But this is nothing strange, for there was not any thing so ridiculous and absurd, but the Superstitious Villainy of the Priests could introduce. When the *Sun* enters into the Sign *Aries*, it exhales very contagious Vapours, which are Evaporated when he enters into *Leo*, so that after a dismal Plague has raged all over *Africa*, and swept away some Thousands, it entirely ceases, and they become Healthy again.

The

The Greeks and Romans also worshipped the *Sun*, under different Names, but more especially that of *Apollo*, of which more hereafter ; upon which Account *Macrobius* had reason to say, *That the different Virtues of the Sun gave Names to the Gods* ; who had very various Appellations in several Countries, yet so that they all had some certain and occult Reference to the *Sun*, as the same Author says, He is call'd *Phebus*, from his Splendor, and *Apollo*, which *Plato* in *Cratylus* proves to be the *Sun*. *Cicero* also says, that the *Sun* and *Moon* were both *Deities*, and the *Greeks* called the one *Apollo*, and the other *Diana* ; likewise *Julian* in his Hymn to *Apollo*.

The Emperor *Heliogabalus* Built a Temple to the *Sun* in the *Mons Palatinus* at *Rome*, he being formerly one of his Priests in *Syria*. He brought hither the Type of the Great Mother, the *Vestal Fire*, the *Palladium*, *Ancilia*, and all the miraculous things in *Rome*, and endeavoured to transfer the Religion of the *Jews* and *Samaritans* and the Christian Worship to that Place ; that his Priest might understand the Secret Mysteries of all sorts of Religious Worship.

*Antonius Varius* also built a Temple for the *Sun* in *Rome*. His Sacred Rites were called *Apollonaria*, as those of the *Moon Delia*, some of which may be seen in *Proclus's Cibestomathia in Photius*. The sense is thus ; They Crown a piece of Wood with Laurel, and Adorn it with various Flowers, upon the Top is put a Bras Sphere, at which small ones hang ; the Middle of it is Adorned with Purple Crowns, less than those which are on the very Top, the Lower part is Cloathed with Purple. By the Upper Sphere they Represent the *Sun* by which they mean *Apollo*, that under the *Moon* ; the small Globes that hang about are the Stars, the Crowns signifie his Annual Course, having three Hundred and Sixty parts. There were also solemn Games, called *Apallinaves*,

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*mores, instituted in Honour of him ; of which Cicero  
speaks in his Philippicks, Who never was Present at,  
or made any Ludi Apollinares, for the Welfare of him-  
self and the People of Rome.*

Many other things might be said concerning the Mystical Worship of the *Sun* ; which will be Treated of more Naturally when we come to speak of *Apollo's* being the same as the *Sun* ; let it here suffice to have shewn (as much as could be Collected from Authors) that the Worship of the *Sun* was very Ancient and Universal, and continues amongst the *Indians* to this very day.

I shall add nothing now concerning the Books of *Apollo* that were kept in the *Capitol*, which the Priests either did, or pretended to consult in all difficult Affairs, Predicting what was to come from thence ; intending to Treat particularly of the Sacred Books of the Antients.

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## C H A P. V.

*Of the Names of the Planets, and their being Reduced to the SUN.*

**I**N regard the knowledge of the Planets was either not very Antient or Universal amongst the Heathens, we have shewn that some of their Names were reducible to the *Sun*; and first *Saturn*, the Name of which Planet agrees with the *Sun*, as we formerly made appear out of *Servius*, *Damascius*, and others, the slow Motion of that Planet being then unknown. *Macrobius* out of *Homer* and *Cornificius* proves *Jupiter* to be the *Sun*, so does *Pbilo Biblius* out of *Sanchoniathon* in *Eusebius*; They thought this God to be the only Governor of Heaven, and called him *Beel-samen*, which, in the Phenician Language, signifies *Lord of Heaven*, but in the Greek *Jupiter*. Notwithstanding, they did not immediately worship the *Sun* as the Supreme God only, but as his Representative; so that the *Sun* was worshipped only Symbolically under these Names; tho', as we said before, his diversity of Virtues gave occasion to the several Names that were given him in different Times and Places.

*Mars* also was one of the Names of the *Sun*, amongst the more Antient Heathen Theologists; more especially *Mars Sylvanus*, so *Cato Ch. 83. de R. R.* calls him, whether it be from *Sylva* a Wood, Matter, or *Jan*, which is the dregs of all the Elements, *viz.* the most gross Fire, Air, Earth and Water; which is much Explained by this Place in *Macrobius*, This *very Pan*, whom they call *Janus*, in the Habit you now see him, gives the more Discreet and Intelligent

telligent to understand that he is the Sun. The Arcadians worship him, calling him the Lord of *ῦλη*, not the Lord of the Wood, but meaning the Ruler over Universal, substantial Matter. Also the Glosses of *Pbiloxenus* and *Papias*, make *Sylvanus* the same as *Pan*: but more of this in *Vossius*, who in my Opinion seems to strain more to reduce *Mars Sylvanus* to *Pan*, than *Pan* to the *Sun*. For what Similitude is there between *Mars*, the GOD of War, and the common Sustainer of the substantial Matter of all things? My Opinion therefore is, that *Sylvanus* (which is the Epithet given to *Mars* by *Cato*) hath respect only to a Wood full of Trees; for when that Deity was not very Propitious, they were afraid that their Flocks should be Devour'd by the *Martial Wolves*, which always lay ready to catch them. Thus *Horace*, *Lupos Martiales*, &c. upon which Account *Cato*, in the same Place, advises each of them to Sacrifice an Ox to *Mars Sylvanus*. For this most pious Person was of Opinion, that *Mars* the God of War, had Command over the very Wild Beasts themselves in the Woods; he also persuades them to offer up Sacrifices and Prayers to *Mars*, under this distinction, and gives a Form of them in his 41 Book.

From all which we have good Reason to conclude, that the Learned *Vossius* has not sufficiently proved *Mars* to have been formerly one of the Names of the *Sun*.

*Vossius* is also of opinion, that *Mercury*, who is called *Stilbon* by *Cicero*; *Cyllenius Ignis*, by *Virgil* and *Communis Stella*, or the common Star by *Apuleius*, was the *Sun* also: But this does not at all appear evident to me. What is alleged for Proof, either agrees with the Star so called, or to some Men that had the same Name; tho' I shall not deny but that *Mercury* had some sort of Reference to the *Sun* by a kind of Symbolical Virtue. The

The Curious Searchers into the Secrets of Nature, had a great Esteem for the Power of this Star, and thought that he very readily inclined to Mens Prayers ; that he was not only in League and Amity with other Stars, but with Men also ; especially with respect to those things that relate to Study and Civil Affairs ; according to whose influence, the Antients believ'd one Man to be more Sagacious than another.

The Emperour Julian was the greatest Adorer of Mercury of any that I read of amongst the Antient Philosophers ; for as he esteemed the Sun the Supreme God, so he was of opinion, that Mercury was his chief Minister and Companion, and Dispenser of his Virtues. *Ammian. Lib. 16.* Julian always rose at Midnight, and secretly put up his Supplication to Mercury, whom Theology has discover'd to be the most swift Sense of the World. After which he set himself close to Study, and it is incredible with what Sagacity he investigated the knowledge of the most principal things, and acquiring as it were some more than ordinary Assistance, he ascended to the most sublime, and successfully run through the most Nice Parts of Philosophy. This is Reported by Ammianus, one of Julian's Soldiers and Companions.

Some were of opinion, that Mercury had the charge of Souls after this Life ; but because those things that are related Mystically concerning this Star, are confounded by the Antients, with those that are reported Historically, or Fabulously of some other Mercuries, we cannot Determine any thing certain concerning their secret Observations about it. The Magicians had an extraordinary opinion of its Power, that it could easily produce Good or Evil, and redouble its influence ; of which Star one very wittily said, *What may not a bad Companion do, if*

*a Malignant Star can make a Man Wicked ? But this by the way.*

Let me only observe, that *Saturn* and *Jupiter* did signify the *Sun* and the *Universal Nature* ; but I cannot think that *Mars* and *Mercury* did so, unless I see more convincing Arguments than I have hitherto done. And so much for the Names and Worship of the *Sun* amongst the Antients ; I will hereafter shew what Names it had common with *Men* that were Translated into *Gods*.

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## C H A P. VI.

*Of the Worship of the Moon, and its different Names.*

**N**ext after the *Sun* succeeded the Adoration of the *Moon*, as being supposed to preside over the *Moist Principle of Generation*, as the *Sun* does over the *Warm*. *Pliny* calls her, *The Earths most Familiar STAR, designed by Nature to prevent Darkness*. Its influence was esteemed the most Efficacious, because, by reason of its vicinity, it seems to act more forcibly upon the *Earth* and *Water* than any other *Star*. I shall not say any thing concerning the Magnitude, Distance and Phasis of this Planet, it being to be found elsewhere ; I will only remark, that the most Learned Philosophers esteemed it a sort of *Earth* as well as a *Planet*. Thus *Orpheus*, *He contrived another infinite Earth which the Immortals call Selene, but Mortals Meene* ; *which hath many Mountains, Cities and Houses*.

Of which Opinion were *Thales*, *Pythagoras*, *Anaxagoras*, *Heraclides* and *Ocellus*, and also *Heraclitus*. It is

is very obvious that its Superficies is rough and unequal, to any that look intently on it without a Telescope : which the great Author of all things contrived that it might disperse more Light every where upon this inferiour Orb, for if it were smooth and altogether plain, it would only reflect the Sun Beams from one Point or Part, which the most Ingenious *Galileus* has demonstrated, by Hanging a *Looking-Glass* against a smooth Wall, on which the Sun shines : and if it were round it would not cast so great a Light, for flat *Looking-Glasses* exhibit the Sun to us much less than any others. The Superficies of the *Moon* and *Earth*, therefore were made rough and unequal, that they might Diffuse the more Light, and so be mutually subservient to each other. For the *Moon* and *Earth* enlighten each other reciprocally, in the *Suns* absence. The Influences of this *Star* are very great upon the Sea, and all things that are Humid ; and its effects are very strange upon the Brain it self, the Citadel of the Soul, so that those Distemper'd in Mind, are called *Lunatick*, as *Matth.* 4. 24. and he who in *Matth.* 17. 14. is called *Lunatick*, in *Luke* 9. 39. is called *Demoniack* : and *Mark* 9. 17. 25. Dumb and Deaf.

As in the *East* ( from whence all Religious Worship came ) the *Sun* was called *Baal*, or *Molech* ; that is, Lord or King ; so the *Moon*, *Baaltis* or Queen of Heaven. The Poets, especially *Eschylus* and *Euripides*, made her the Daughter of *Jupiter*. In the *East*, and in *Africa*, she was called *Celestial*. There is *CELESTIAL GODDESS* upon an antient Medal of *Julia Symiamira*, who was a *Syrian*, and Mother to *Heliogabalus*. The *Assyrians* first worshipped her, under the Name of the *Celestial Venus*, as *Pausanias* asserts in his *Atticks* ; where he also says, the *Pbenicians* and *Greeks* received it from them.

The Learned *Vossius* sufficiently proves, that the *Moon* was that *Celestial Venus*, whom I refer you to. *Astarte* was also the Name of the *Moon* amongst the *Affyrians*; whose Image, as that of *Isis*, was, a Woman with *Cows Horns*; which signifies the Horns of the *Moon*. *Astarte* was *Astaroth* with the *Jews*, 2 Kings 23. 13. where *Solomon* is said to have Built an House for *Astaroth*, the Idol of the *Sidonians*. The Septuagint Translate it *Astarte*. The Figure was either all Fish, or part Human, part Fish; If *Baaltis* be the *Moon* in *Dio*, as it seems out of *Sanchoniathon* in *Philo Biblius*, *Baaltis*, being contracted into *Beltis*, signifies *Lord*. So also the Prophet *Jeremy*, according to the interpretation of *Jerome*, calls her *Queen of Heaven*, Chap. 7. 16. and Chap. 44. 17, 18, 19, 25. There was a *Syrian Venus* called *Astarte*, Married to *Adonis*, according to *Cicero*; which it is very probable *Elius Lampridius* in the word *Hellogabulus* calls *Salambo*; *Salaizein* in *Anacreon*, signifies to *Mourn*, which was the greatest part of the Sacred Rites of *Adonis*.

I cannot readily believe that this *Astarte* was the *Moon*, but rather some Woman of that Name, whom *Cicero*, in the place before-mentioned, calls the Fourth *Venus*, and here I must beg leave to Dissent from the Learned *Vossius*. The *Syrian Goddess*, or *Juno Assyria*, which was at *Hieropolis*, may be stiled the *Moon* also, and so may *Atergatis* and *Derceto*, in a Natural consideration; of which more when we come to treat of the Worship of the *Earth*. The same Name, if not always, yet very often signifies the *Moon* and *Earth*.

There was *Mylitta* amongst the *Babylonians* and *Affyrians* (whom *Herodotus* in his first Book makes a Goddess) and the Learned *Vossius* takes her to be *Venus Urania*, and afterwards the *Moon*. But that Goddess

deis was not *Venus Urania*, but another, called *Aphrodite*, according to *Herodotus*. *Cicero de Nat. Deor. lib. 3.* says, there were four *Venus's*, of whom this sprang from the Froth of the Sea, and so was called *Aphrodite*, she had *Cupid* her second Son by *Mercury*; but in my opinion she was not the *Moon*, but rather a lascivious Woman deified by the Greeks; as *Flora* was amongst the *Romans*. Her Religious Rites mentioned there, and in the 2. Book, 6. Chap. of *Valerius Maximus*, are sufficient demonstrations of her Lewdness; so that *Mylitta* was no Celestial but a meer *Animal Deity*; whose Temple was called *Succoth Benoth*, that is, *The Tabernacle of the Daughters*, where the Women went to meet their Lovers; which the *Babylonians*, driving the *Israelites* out of *Samaria*, built, *4 Kings 17, 30*. Where *Benoth* is derived from *Venus*, or *Venus* from *Benoth*, as the Learned *Selden* will have it. Nor is *Nebo* one of the Names of the *Moon*, but of the *Sun*, if we may rely on the Authority of St. *Jerome*; who is of opinion that *Nebo* is the same Deity as *Chamos* and *Belphegor*, of whom before.

It is most certain that the *Sun* and *Moon* were the two Chief Deities amongst the *Babylonians* and *Affyrians*; tho' they were worshipped under other Names, amongst which *Venus Urania* was the most remarkable; who had a very antient Temple, which (according to *Herodotus*) the *Scythians* destroy'd. It is very uncertain whether *Anitis* or *Anaitidos*, were a Name of the *Moon*; tho' *Plutarch* in *Artaxerxes*, and *Pausanias* in *Lacon.* seem to favour this opinion; but *Strabo* says there was a Law amongſl the *Armenians*, as well as the *Medes* and *Persians*, that their Virgins, for some considerable time, should prostitute themselves before the Goddess *Anaitidos*; and no Person afterwards refused to marry them; which obscene Invention of the Priests or Priestesses obtained else-

where; for *Herodotus* says, that such deformed Creatures sometimes would so unfortunately devote themselves to this Worship, as continued as good Virgins as they came thither, for two or three years afterwards. *Agathias* brings several testimonies to prove that *Anaitidos* was the *Aphrodite*, who, as we say, was not *Venus Urania*, but with the Learned *Vossius* are of Opinion, that *Venus Urania* Mystically signified the *Star Luna*. *Strabo lib. 12.* amongst others tells us, that this sort of Worship was in such great request amongst the *Persians*, *Babylonians*, *Medes*, *Parthians* and *Armenians*, that in *Zelitica*, a Province of *Armenia*, which takes its Name from the City *Zela*, the Kings did not keep their Courts in Palaces, but in the Temples of the *Persian Gods*: so that their Kings were Priests, and who in all probability deliver'd the Virgins, that were dedicated to *Venus*, unto the Men; which sort of Custom, according to *Garcilasso de Vega*, in the History of the *Inca's*, seems still to obtain in *Peru*. You may see more concerning the Rites that were instituted in honour of *Anaitidos*, and of their Agreement with the *Saturnalia* in *Vossius de Idololatria lib. 2. cap. 22.*

The *Arabians* also worshipped the *Moon*, in imitation of the Eastern People; for tho' Religious Worship went under divers Names in the East, yet it had very little essential difference; for the *Sun*, *Moon*, and other *Stars* were universally adored. But I question very much whether the *Arabians* worshipped the *Moon* by the Name of *Alitat*, as the Learned *Vossius* thinks; for *Venus Urania*, which he takes to be the *Moon*, seems to me to be the Morning and Evening *Star*; which I shall prove by a Citation of his own out of *Herod.* who says of the *Persians*, that *They offer Sacrifice to the Sun, Moon, Earth, Fire, Water and Wind*; these were the first objects of their Adoration:

tion: afterwards they learned from the Assyrians and Arabians, to sacrifice to *Urania*: The Assyrians call *Venus Mylitta*, the Arabians *Alitta*, and the Persians *Mithras*. There is nothing more evident, than that the word *Selene* signifies the *Moon*, and that the *Mylitta* of the *Assyrians*, and the *Alitta* of the *Arabians* signified *Venus Urania*. Therefore they esteemed *Venus* and the *Moon* to be different Deities; altho' *Vossius* will have *Urania* to be the *Moon* only, tho' it is taken for both; but perhaps he thought this *Star* was not so well known, to have Adoration paid to it; but by his good leave, what *Star* is more bright and splendid than *Venus* in her opposition to the *Sun*? wherefore I am of opinion that the *Arabians* worshipped the *Moon* under this Denomination, tho' they did not every where else; because *Urania* is *Venus* also; and perhaps likewise may signify *Fortune*, which Conjecture is grounded upon a place in *Pbilastrius*, *There arose another Heresy in Judea; the worshipping a Queen, which they call the Fortune of Heaven, whom in Africa they call Celestial*; of whose Worship I shall treat in its place.

What *Vossius* also offers concerning the *Arabian* Deity *C I U N*, seems to me to agree equally with *Hesperus* and the *Moon*. The *Egyptians* also worshipped the *Moon*, calling her *Isis*, according to *Diodorus Siculus* and *Plutarch*: which, supposing it were true, yet *Isis* sometimes signifies that *Moisture* which is the Principle of Generation. Her Statue was horned, to represent the Horns of the *Moon*; her Shoes were made of Palm-leaves, in the same manner she is described by the *Greeks* also; the Sacrifices offered to her were Calves, for it was esteem'd impious to sacrifice a Cow. *Apis*, called *Epaphus* by the *Greeks*, was first consecrated to her. So *Ammian. Marcell. lib. 22.* Amongst those Animals that were anciently

iently consecrated, Mnevis and Apis are the most celebrated; Mnevis to the Sun, Apis to the Moon, &c. Apis is not any Ox, but such only as hath twenty-nine particular Marks. They report he was engendred by Lightning, or the bright Rays of the Moon, and did deliver Oracles. When he was dead, they called him *Serapis*; but whether this is the same as the Hebrew *Seraphim*, is undetermined by *Gesner*. *Eusebius* out of *Diodorus* says, That *Isis* may be render'd *Prisca*, in *Latin*; the Moon being called so, as if she were always old, painting her with four Horns. Her Sacred Rites are much the same as those of *Bacchus*, their Images being also alike, excepting the Forehead only. Wherefore *Ovid* says:

*Adding but Horns a Bacchus thou wilt make.*

According to *Diodorus Siculus*, *Bacchus* had Horns. *Apuleius* concerning these Rites says, As the Priests of *Bacchus*, in the Celebration of his Sacred Mysteries, ran up and down the Streets and Town like Mad-men, making a dismal noise with Cymbals and Instruments of Brass; so in the Feast of *Isis* or the Syrian Goddess, they cut their Arms and tear their Muscles with their Teeth, and received Presents of Brass and Silver, from many that brought them, striving to out-do each other in Liberality. *Pausanias* says, the Inhabitants of Mount Citheron also worshipped *Isis*, in honour of whom they kept two Fairs every year. It is very probable that the *Israelites* worshipped the Golden Calf in imitation of the *Egyptians*. For when the Children of *Israel* entreated *Aaron* to make them G O D S that should go before them, because they knew not what was become of *Moses* who brought them out of the Land of Egypt; *Aaron* said, *Which of you hath any Gold?* and

and when they gave him it, he cast it into the fire, and made a Calf.

I shall not here discourse of what sort of Adoration was paid the Ox in the several parts of the *East Indies*; it being more Methodical when I come to speak of their Religion in particular. The *Africans* likewise worshipped the *Moon*, for *Herod.* says, *The Africans, in general sacrifice to the Sun and Moon only.* The *Greeks* also worshipped her, calling her *Artemis*. The Author of the *Acts to the Apostles*, Chap. 19. says, *Great is the Artemis of the Ephesians.* She was adored by the *Romans*, under the Name of *Diana*, which by *Syncope* seems compounded of *Dea*, or *Diva* *Jana*. For *Vossius* says, *As Janus was the Sun, so was Jana the Moon; but Janus is not always the same as the Sun, nor Diana the Moon;* for there was a *Janus* who reigned in *Italy* before *Saturn*, and taught them Agriculture; upon which account he was afterwards Deified, and Divine Honours decreed him.

That *Diana* and the *Moon* are not the same, is evident from these words of *Dionysius Halicarnassus*: *Tatius had Tables Sacred to the Sun, Moon, Saturn, Rhea, Vesta, Vulcan, Diana, Quirinus and other Deities; and put those Sacred to Juno Quiritis into all the Courts, which remain there to this very day.* Whence it appears, that the *Moon* and *Diana* were two several Goddesses; and likewise *Diana* and *Juno*, both of which *Vossius* would have to signify the *Moon*. But tho' each of these Goddesses, by a kind of Symbolical virtue, may seem to Quadrate with the *Moon*; yet I believe them originally to be as distinct, as those that were *Animal Deities*, and afterwards translated into the number of the *Gods* or *Stars*.

I readily acknowledge that *Diana* and the *Moon* were antiently worshipped for each other; but so was

was not *Juno* every where; tho' *Vossius* brings several very plausible Reasons for his opinion. He says that *Ilythia* was the *Moon*; but *Homer* says there were many *Ilythia's*, which presided over Women in Childbirth; wherefore it is more probable that it signified *Juno Lucina*, that took care of Women in Travel, and not *Diana*: tho' I do not deny but that, according to its various ways of Interpretation, it may in some measure seem to agree with *Diana* her self.

The Names of the Antient Gods were very much confounded, being the same as those given to the *Stars* and *Moon*; also when the Historians, Poets and Philosophers mentioned them, every one endeavour'd as much as they could to strain the different words of several Countries to their own sense: from whence it is, that their Writings, which are handed down to us (some being to be understood in a Genuine, and others in a Mystical or Symbolical sense, and others full of Poetical Licence) have so perplex'd and involv'd things, that it is very difficult for us in this Age, to make a nice and accurate disquisition into Truth. That *Ceres* was a Name for the *Moon* we may learn from *Servius*, upon the first of *Virgil's Georgicks*:

*Bacchus and Ceres, you the World's bright Eye,  
Who trace the gliding Tear upon the Skie.*

*The Stoicks say there is only one God, and one and the same Power, to which we give different Names, according to the diversity of its Offices; so that they call the same Sol, Bacchus and Apollo; and Luna, Ceres, Juno and Proserpina.*

But *Servius* is singular here in his opinion, that *Juno* was a Name for the *Moon*, besides *Apuleius*, who very improperly makes *Diana*, *Juno*, *Venus* and *who*

*Bellona* the same ; in regard the Antients esteemed them different, both Genealogically and Historically, and also their Ornaments, Age, Habits, Images, Temples, several different ways of Worship, sufficiently prove it, which is unnecessary to insist further on. Now tho' these two Goddesses may in some sort seem to agree, so that it was believ'd that they were both of equal Power, in averting some Evils, that infested Mankind ; yet Antiquity shews us that their Religious Rites, &c. vary so vastly different, that I cannot see the least pretext for her being accounted the same with the *Moon*.

This will be more evident, when we consider that the Virtues of most of the Deities of the Antients were mixt ; so that *Isis* sometimes signifies the *Moon*, sometimes the Passive Nature of things : *Rhea* and *Ops*, sometimes *Diana*, sometimes the *Earth*.

Concerning *Rhea* or *Ops*, who also is called the Mother of the Gods. See *Ovid. de Ponto Eleg. 2.*

*At tb' Mother Goddef crooked Cornets Sound,  
The puplick Contributions do abound ;  
Diana's Priests no such Supplies do crave,  
And yet they plentiful Subfiftance have.*

We find *Suada* to be a Name for *Diana* in *Pausanias*; *Venus* also is sometimes taken for the *Moon*, only on account of some Symbolical Virtue ; but it was impossible for her to be called *Juno*, in regard *Venus* (as she is an Animal Deity) was esteemed propitious to Harlots, and *Juno* their declared Enemy ; thus in *Numa's Law*, *Let not an Harlot approach the Temple of Juno* ; but if she doth, *let her Sacrifice a Female Lamb, with her Hair hanging about her Shoulders*. *Macrobius* says, that the word *Venus* was but very late in use amongst the *Romans* ; with which *Varro* agrees, affirming that it was neither Greek nor Latin,

*Latin*, even in the time of the *Roman Kings*, which the Famous Mr. *Selden* confirms, deriving *Venus* from the *Hebrew word Benet*; the History of that Celebrated Harlot, together with the most obscene Rites, coming out of the *East*.

Neither did the antient *Romans*, under *Romulus* and *Numa*, admit of the *Animal Gods* of the *Greeks*, or any of their fabulous Stories, concerning Immortal Beings conversing with Mortals; as may be seen in *Dion. Hal. Lib. 2.* *Proserpina* also or *Persephone* doth Mystically signifie the *Moon*, but properly then, when she is under our Hemisphere: Thus *Orpheus*, in the beginning of his Hymns or *Onomacritics*, invokes this Goddess thus; *Thou Protracter of time, fore-runner of Light, of most excellent Beauty, most splendid and Horned*. And afterwards, *The most Honourable Wife of Pluto*; *the most Celebrated Demon of Life*: But this also is to be understood Mystically or Historically. Other Authors say, she was *Pluto's Wife*, upon which account they Act ambiguously, sometimes worshipping a *Man*, under the Name of a *Star*, and sometimes a *Star*, under the Name of a *Man*.

*Persephone* and *Ceres* were esteemed to preside over the *Manes* or *Ghosts*, that is, *Souls* when they were departed out of their Bodies. *Theocritus* and *Porphyrius* both say that *Proserpina* was also called *Melitode*; *Souls* being very often called *Melissi*, or *Bees* by their Theologists, upon the account of that sweet Pleasure they enjoy when they are freed from the *Body*. See *Porphyrius, Lib. de Nym. Ant.* where, amongst other things, he says, the *Moon is the Queen of Generation*, and was antiently called *Apis*; *Bees* that were pro-created from *Oxen*, were called *Bugeni*, which Name is also given to *Souls* going to Generation; but all *Souls* which were about the *Act of Generation* were not called *Bees*, but those only who had led a just  
Life

Life here, and where to return again after they had performed the Pleasure of the *Gods* : for the little *Bee* is an Animal that usually returns to its former place , and an Example of Justice and Temperance ; therefore *Sober Sacrifices* were performed with Honey.

The *Moon* also, when she enlightens those under us, is called *Libera*, as the *Sun Liber*, see *Liv. Lib. 3. Tacit. 2. Annal. Macrob. Saturn. Chap. 14. Hecate* was likewise the *Moon* ; properly called *Trifida* or *Three Ways*. Hence in *Varro Diana* is called *Trivia*, because in Grecian Towns, she was set in a way where three Ways met? The Scholiast on *Aristophanes* says, *They Antiently worshipped Hecate, in Places where three Ways met*, being called the *Moon, Diana* and *Hecate*. They provided a sumptuous Feast in Honour of her, and set it in a place where three Ways met, on purpose for the Poor to carry away. The Sacred Rites were Performed without Howling, as others were, but with Hymns and Songs, for which purpose they chose Matrons, as *Servius* says in the Fourth *Aeneid*.

As *Hecate* had three Faces, so her Dog *Cerberus* had three Heads, *Tib. Lib. 3. Who has three Tongues and as many Heads*. That on the Right being an *Horse's*, the Middle that of a *Savage Man*, and the Left a *Dog's*. *Hesiod* makes him to have Fifty ; and in the second *Ode of Horace*, he is called, *The Beast with a hundred Heads.*

Let this suffice concerning the various Appellations of the *Sun* and *Moon* amongst the *Heathens*. From whence it is evident, that vast Variety of Names proceeded partly from the great Diversity of Virtues which were found in the two great Luminaries beyond what was observable in the other *Stars*, and partly from *Men* that were Translated into

into Stars, whilst Stars were worshipped under the notion of Men, and Men under the notion of Stars; so that all those Antient Heroes and Heroins, who either by reason of their own Merit, or the Flattery of the People, had some particular Heaven or Star ascribed to them, was the occasion that the Sun, Moon, and the other Stars had so many several Names; but the Sun and Moon more especially: Thus Diod. *Sicul. lib. 1.* The first Men contemplating, and with Astonishment admiring the World above them, and Universal Nature, were of opinion that the Gods were Eternal, but particularly the Sun and Moon, calling the first Osiris, the other Isis, &c.

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## C H A P. VII.

### *Concerning the Adoration of the Five Planets.*

NOT only the Sun and Moon, but the other Stars also, were antiently Honoured and Worshiped, some having the Preheminence before others. That the Stars in general were worshipped, we learn from Plato in his *Cratylus*; where shewing what was the most Antient and Universal Religion, he says, *Those who first Inhabited Greece, in my opinion, seem to have accounted those Gods only, whom most of the Barbarians esteem Gods now, to wit, the Sun, Moon, Earth, Stars, Heaven, &c.* and in his *Timæus* and *de Legibus*, *The World is a Deity, and so are the Heaven, Stars, Earth and Souls, &c.* Xenocrates also will have the Planets, fixed Stars, Sun and Moon to be Gods. Cleanthes, the World and Stars, of which Opinion were many Excellent Philosophers (as may be seen in Antient Authors) more especially, the Stoicks, who

who said, that *Star* was a Divine Body, composed of Etherial Matter, by which is to be understood *Jupiter*. Thus *Ennius*, *Behold this sublime Brightness, the Jupiter which all invoke*. St. *Augustine* in his first Book, *de Civ. Dei*, says, That the Stoicks antiently esteemed the *Stars*, to be parts of *Jupiter*; wherefore they not only attributed Life, but Intelligence and Wisdom to them. *Philo* calls them, *most pure Minds, and Divine, and most beautiful Images*. *Aristotle* goes somewhat further, *the Stars (says he) have an Etherial place, which being very Tenuous, always moving and growing, must necessarily have a Soul, and most quick Sense, and very swift Motion*. For he thought it very absurd, That that which was the most adequate cause of the Generation of Animals, should have no Soul it self; which opinion, several Philosophers hold to this day.

Many approved Christian Authors have been of opinion, that the *Stars* were endued with Life: particularly *Thomas Aquinas* and others, of whom *Vossius*, in his Book *de Idololatr.* gives us a Catalogue; tho' some mentioned there, were of the contrary opinion. The Learned Jesuit, in his Dissertation on *Aristotle de Cælo*, says, That if they have Life, they may be worshipped with such an Adoration as may be paid to Saints: for those things that are above, deserve greater Adoration than those below; also Eternal things, more than those that are Transitory; especially amongst those, who after this Life, placed everlasting happiness in Heaven and the *Stars*.

The Antient Heathen Philosophers and Priests, thought it very sordid and indecorous, not to worship those things from whence they thought they derived their Original, and whither (by Divine Permission) they believed their Souls were to return. Thus after the *Sun* and *Moon*, the other five Planets

were Honour'd and Adored; the chief reason for which that the Learned gave, is in *Tully, lib. 2. de Nat. Deor.* *The Motion of those five Stars which are falsely called Erratick, is very admirable;* for there is nothing Erratick, which eternally keeps the same Progression and Regression, and other constant and established Motions. But what is more admirable in these Stars, is, that sometimes they are hid, and then appear again; sometimes they preceed, and sometimes follow; sometimes they move slow, sometimes swift, and at sometimes motionless; from whose unequal Motions come the great Mathematical Years, which happen when the Sun, Moon, and the five Erraticks, having performed their several Periodical Courses, come to their respective Situations. Thus Cicero.

After the Sun and Moon, the bright Morning and Evening Star had the next greatest Adoration paid unto it, being the most conspicuous amongst the five Lictors to the Sun (as they are called;) Thus Homer.

*Hesperus the most glorious in the Etherial Orb.*  
The Greeks called it *Phosphorus*, and the Latin, *Lucifer*, as the Moon is also called from the great Light she gives in the Night. Afterwards it was called *Venus*, being the Daughter of *Cælum* and *Dies*, who had a Temple in *Elis*, according to *Cicero, lib. 3. de Natur. Deor.* For this Celestial *Venus* is neither *Aphrodite*, she that proceeded from the Froth of the Sea, on whom *Mercury* begat *Cupid*; nor she that was the Daughter of *Jupiter* and *Dione*, and afterwards Married to *Vulcan*; by whom *Mars* had *Anteros*; nor her Born in *Syria* and *Tyre*, who is called *Astarte*, and is said to Marry *Adonis*: who had a Statue in Mount *Libanus*, at *Macrobius* says, her Head veiled, a sorrowful Countenance, holding her Cloaths with her Left Hand, looking as if she wept. Nothing could be more agreeably invented, than that she should proceed from *Cælum* and *Dies*, sometimes preceeding, sometimes following the Day. The

The other Names of *Venus* have nothing scarce that Symbollically agrees with our *Phosphorus*; tho' it muft be acknowledged that *Aphrodite* is very often used by the Antients to signifie this Star.

There was also *Venus Lubentina*, of which *Ciceron*, lib. 2. de Nat. Deor. speaks: and another *Venus Libentina*, mentioned by *Plutarch*, who also calls her *Epitymbia*, who had a small Statue at *Delbos*; to whom when they Sacrifice, as the same Author says, They call the Ghosts of the Departed out of Hell, if we may believe him.

It was the General opinion, that as *Venus* presided over the generation of Man, so she did at his Death likewise: but I take that *Venus* to be the same that *Pausanias* reckons amongst the *Parcae*, to whom the *Athenians* Dedicated a Statue. *Venus Calestis* or *Urania* the Daughter of this *Venus* or *Parca*; which, according to *Plato*, mystically signifies Divine Love.

There was also *Venus Vitrix*, *Venus Barbata*, and *Venus Calva*, of which you'll find more amongst the Antients. *Dion. Halicarn.* and others mention Temples of *Venus* in *Tbrace*, *Zacynthus*, *Paphos*, *Rome*, amongst the *Leucadians* and People of *Attium*. The same Author speaks of the Treasures of *Venus Libentina*; of which more when I come to *Juno Lucifer* I have formally spoke of that obscene Rite of *Venus*, which is called *Mylitta*; *Firmicus* has added several others, but they are so very sordid and filthy, that I am ashamed to repeat his words.

*Lucifer* was also sacred to *Venus* amongst the *Hebrews*; as may be gathered from the *Targams* on *Josh. 14. 12.* and others, as the Learned *Vossius* shews.

The *Idiæcites* anciently worshipped *Venus*; from whom the *Saracens* had it, as *Eutbyminus Zigabenus* says, which they continued till the time of *Cesar*

Heraclius ; calling that Star in their own Language, *Chabar* or Great ; and the Mahometans imitate them, calling the Star *Venus Cubar*, which comes from *Cabir* in the Hebrew, and signifies great and strong, so *Vossius* adds the Saracen Prayer, out of *Cedrenus*. *Alla, Alla, oua, Kubar*, which he Expounds, God, God, greater Egg, great Cubar, viz. *Luna* and *Venus* : but the great *Selden* with *Vossius*, says, *Cedrenus* is mistaken about *oua*, it being only a *Copula*, and the sense according to them is, God, God, and that great Goddess. But *Euthymius*, in my opinion, has given a better Interpretation than any of them, God, God the greater, and that great Goddess ; the word greater which is omitted by them, being inserted by him, which makes the sense much clearer ; that tho' the Saracens invoked the Star Cubar by the Title of Great ; yet they acknowledged a greater *Alla*, or God. St. *Jerom* also, in the Life of St. *Hilarion*, says, That the Saracens worshipped *Venus* or *Lucifer*, who, as the Mahometans now do, ended their Week at Friday, which they call *Giume*, i. e. *Sunaxis*, they also swear by *Venus*, which they call the running Bright Star ; by which they believe every Soul will find all his Actions written down. I shall not determine whether that place of *Amos* Ch. 5. 26. But you have born the Tabernacle of your Moloch and Chiun, your Images, the Star of your God, refers to this ; tho' *Cochiab* here, according to St. *Jerom*, is *Venus*, *Lucifer* or *Benneth* ; but it is a question whether *Siccuth* be the same with *Succoth* ; I shall conclude, nothing but leave it to those that are more accurately skilful in the Hebrew Tongue. The Writer of the Indian History, tells us, that the Worship of *Lucifer* came at last to the Inhabitants of Peru.

I might add many other things concerning the Star *Venus* ; as that she Increases and Decreases like the

the *Moon*, and she is in her Full when she is most remote from the Earth ; and Horned when she is retrograde and next the Earth ; that she suffers an Eclipse as the *Moon* does ; tho' this is not the sole property of either of them, and is common to *Mercury*, and the latter to *Jupiter* also, as the Learned *Mersennius* in Gen. c. 1. ver. 19, says, he observed by a *Telescope*. So *Varro* in St. *Augustine*, de Civit. Dei l. 2. c. 8. says, *Cæsar* wrote, That there was such a Prodigy in Heaven, as that the Star *Venus* changed its Colour, Magnitude, Figure and Course, which never happen'd before, nor since.

But these things being little to our purpose, which is only to shew what was the most Antient and Universal Religion, I proceed to Treat of *Mercury* and his Worship.

*Mercury*, next after *Venus*, being the most conspicuous Star. For ( as *Vossius* has justly observed ) *Mars*, *Jupiter* and *Saturn*, being above the *Sun*, have neither Evening Emerson, nor Morning Occultation ; and on the contrary the *Moon*, that is under the *Sun*, has neither Morning Emerson, nor Evening Occultation ; *Mercury* and *Venus* who move round the *Sun*, are half their time above, and half below him, and so have both Emerson and Occultation ; therefore they began with these Companions of the *Sun*, and then proceeded to the Worship of the rest of the Planets.

We have formerly said, what an high esteem the Emperor *Julian* had for it ; nor did *Porphyry* pay any less Veneration to it. *Mercury* is called the Exhibitor, and Representer of Reason and Discourse. That *Logos* ( says *Porphyry* ) in the *Sun* is properly *Mercury* ; the other in the *Moon*, is called *Hecate*. And adds, That the Compound word, is *Ermo-Pan*, which consists of a Grecian and Egyptian Deity.

*Apuleius* speaking of the *Egyptians*, says, *There was Anubis, whom they called Mercury; and feigned to have a Dogs-Head, to denote to us, that we derive our Sagacity from him.* But *Diod. Siculus* is of another opinion, whom if you please consult.

This Star seems to be the first worshipped in the East, especially by the *Babylonians*, who called it *Secher*, as *Hesychius* informs us; *Mertholis*, and afterwards *Margenab*, were other Names for it amongst the Eastern People. The *Egyptians* called him *Thebit* or *Theut*, as we find in *Cicero*, l. 3. *de N. D.* By the *Greeks*, *Hermes* and *Stilbon*, as we said before; and by the *Romans*, *Mercurius*: what a great Veneration they had for him, may be seen in *Seneca de Benef.* c. 7. where he says, *That Mercury was the Disposer of Reasons, Numbers, Order and Knowledge.* His Magnitude is but small in Proportion to the *Earth*, being as 19 to 1, as *Venus* is 6 to 1, but his Influence is very Powerful.

The Antient *Heathens* attributed very great Virtues and natural Mysteries to these two inseparable Companions of the *Sun*. It is my opinion that the *Mercury* which *Cesar* says was had in so much Veneration amongst the *Gauls*, was an *Animal Deity*, altho' what is related of him, may symbolically agree with the *Star Mercury*; and the rather because their Worship was not much different from other Nations, as *Cesar* shews. It was certainly he that invented Traffick, and Commerce, and presided over the High-ways; it being customary to lay a great heap of Stones before his Statue; which was placed where three Ways met, and to put the first Fruits there, for the benefit of Travellers. To this *Solomon* alludes, *Prov. 26. 8.*

But this Invention of the Priests, proved very beneficial; for by this means the ways were cleared

ed from Stones : and if all their other Rites and Ceremonies, had been equally useful, they would not have abused the ignorant Multitude as they did. This Custom of heaping Stones, obtained amongst the Indians, Arabians, and Saracens, and is still practised by the Mahometans, as Vossius observes, unless perhaps they paid this Honour, or somewhat like it to *Venus*, as *Vincentius*, in *Hist. de Bell. Spec.* tells us, of *Mercury's Rod* ; with which, as *Virgil* says,

— *Pale Souls from Hell be calls,  
And others sends within Tartarian Walls.*

*Macrobius*, lib. 1. Sat. says, by *Mercury* was understood the *Sun*, upon the account of some Symbolical Virtue : For the same reason *Cartarius* proves that *Hercules* was the same Deity as *Mercury*, tho' he were an Animal one. *Dion. Hal.* lib. 1. most Excellently explains the opinion of the Antient Philosophers concerning *Heroes* being Translated into *Gods* ; *There is a certain middle Nature between the Gods and Mortals, which constitute a kind of Dæmons ; sometimes conversing with Men, sometimes with the Gods.* But *Cicero*, lib. 3. *de N. D.* very ingeniously exposes these Fictions ; *What ? do you allow Apollo, Vulcan, Mercury, and the rest to be Gods ; and dispute it with Hercules, Æsculapius, Bacchus, Castor and Pollux, these have as great Adoration paid unto them as the others, and some pay them a great deal more. Are these therefore to be esteemed Gods, Born of Mortal Mothers ? What is Aristæus, the Son of Apollo, the Inventor of the Culture of the Olive ; Theseus the Son of Neptune, and many more, whose Fathers were not Gods ; Why are they ranked amongst that number ? Why not they, whose Mothers were Goddesses ? the Reason is the stronger, in my Opinion ; For as in the Civil Law, he whose Mother is Free, is*

Born Free ; so by the Law of Nature, he whose Mother is a Goddess, must be a God. Therefore in the Island of Astypalea, Achilles is most religiously Adored ; and if he be a God, so are Orpheus and Rhesus, their Mothers being Muses ; unless perhaps Maritime Marriages have the Preference to Inland. Mercury was called Wodam by the Germans, and according to some Teutates and Irmensal.

Divine Worship was also paid to the Star Mars, but long after the Sun, Moon, Venus and Mercury, for Mars was not known very soon ; for tho' by a kind of Divarication of his Light, and by his trembling Motion, he Exhibited some Indications of himself to the World, yet in the first Ages, there were no such accurate Observations of the Stars, that the course of Mars, Jupiter and Saturn were generally known. Therefore Names formerly given to Men, were applied to the Stars, when they were discover'd and known ; so that the whole Story of Ancient Saturn, Jove and Mars, is nothing Religious or Mystical, but meerly Human and Fabulous ; or if there were any thing in it Religious, or Mysterious, it certainly had respect to the Sun, and not to these Planets, as is generally thought. For the Religion or Flattery of the Antients was so prevalent, that they bestowed the Names of Stars on their Heroes ; and sometimes confer'd the Names of their Heroes on the Stars. I do not deny but that these Stars were known and worshipped before the time of Saturn, Jupiter and Mars ; but it was under other Names, nor is it probable that the Star that was first observed after the Death of any Hero, took his Name.

This Star was called Thorras by the Babylonians, which was the Name of the King that succeeded Ninus ; but I shall not undertake to determine, whether

ther the *Star* was called from the *Man*, or the *Man* from the *Star*. The Greeks called him *Ares*, and according to some *Purois*. By the Romans he was called *Mars*, *Quod magna Vortat*; the Poets called him *Mavors*; amongst the *Sabins*, *Mamers*, and *Hesus* by the *Germans*: Thus *Lucan*, *Terrible Hesus with Cruel Altars*; for the Antient *Germans* sacrificed their Prisoners of War to him. So *Procopius*; *Their greatest Sacrifice, is the first Man they take in Battel: whom they Sacrifice to Mars, esteeming him the greatest God.* This most Cruel and absurd Opinion, extreamly prevailing amongst the Antient *Heathens*, that none but Human Sacrifices could be acceptable to the *Supream God*.

There were many different *Mars's*; but he said to be Born in *Thrace*, was the Principal: of whose Original, this merry Story is told; *Juno* envying *Jupiter*, because he had a Daughter without her Assistance, which was *Minerva*: She also was resolved to have a Son without him, who was *Mars*: They had an Oracle of his amongst them, according to *Herod*, lib. 7. as had the *Egyptians* also, lib. 2. where Divinations were so deliver'd, that they could not be discover'd to be the Contrivances of Men, but the Pleasure of the Gods. This was managed by the crafty Contrivance of the Priests; for when they would Predict any thing from Natural Causes that were unknown to the common People, or when they had any private Intelligence from their Spies abroad, when they divulged it to them, they pretended that it was a thing not of their own Knowledge, but Communicated to them by the Gods, that they were Familiar and Conversant with; by which they acquir'd Reputation and Riches, as being the only Persons that were Privy to those Secret Mysteries. So likewise, if they Cured any Person of

of a Distemper, they attributed it wholly to the Propitiousness of their God, reckoning it greater Honour to be thought to have Recover'd People by their Prayers, than by the most regular Administration of Medicines.

To this end also ( as *Herod.* says ) the Oracles of *Apollo*, *Minerva*, *Diana*, *Mars* and *Jupiter*, but especially *Latona*, were set up ; but these *Pij fraudes* did so much abound in all Ages, that it would be endless to insist on them, *Herod.* lib. 4. says, that the *Scythians* called *Begij*, worshipped *Mars* more particularly, tho' *Vesta* was their chief Deity ; who in their Language is called *Tabiti*, *Jupiter Papeus*, the Earth *Apia*, *Apollo Erasyrus*, *Venus Cœlestis Artempasa*, *Neptune Thamimasades*, yet they did not think they ought to Erect Statues, and Build Altars and Temples, but to *Mars* only.

The *Lacedemonians*, according to *Pausanias*, had another Custom, to Bind his Statue very fast, supposing thereby to keep the God of War secure amongst themselves ; which the *Romans* also are Reported to have done to some of their Gods, especially the *Tutelar*, the Priests standing conceal'd behind, and making them seem to threaten to go out of such a City, whither a Voice unknown seemed to call them.

They formerly Sacrificed the Horse that won the Race to him ; amongst Animals, the *Wolf* and *Dog* were Sacred to him ; of Birds, the *Vulture* and *Pelican*, from thence called *Martial* ; and according to some the *Cock*, into which the Soldier *Aleætrio* was changed, because he did not carefully Perform his Duty on his Watch, when *Mars* and *Venus* lay together. Those that are desirous to know more of his Sacred Rites, may consult *Herodotus*, concerning the solemn Festivals that were Celebrated

ted in Honour of him at *Papyrusides*, a Town in Egypt.

Jupiter is also called *Martial*, or *Areios* by some, delighting in the same attribute as that which signifies the *Lord of Hosts*. The Proportion of *Mars* to the *Earth*, is 13 to 1; he is esteemed Hot and Dry, either on account of his own proper Nature; or because he goes or passes through the very Orb of the *Sun*; for he is 1176 *Semi-diameters* of the *Earth* distant from us when he is nearest, and 8232 when most remote; so that in a small time, that *Star* that is Superior to the *Sun*, is seen under him, as the most accurate Astronomers observe; which could not be, if *Mars* did not pass through, and Emerge out of the vast Orb of the *Sun* very quickly; see *Kepler* and *Scheiner*, concerning the *Star Mars*. Jupiter also was much Honour'd and Ador'd by the Antients, perfuming it consisted of such a mixt Temperament, as that it was as a mean between the raging Heat of *Mars* and *Saturn's* Cold, and so thought its Influence very benign: Its Proportion to the Globe of the *Earth*, is 14 to 1, its greatest distant from the Centre of the *Earth*, according to Astronomers 13171, and the least 8232. But the Antient Philosophers meant some thing far more Excellent than this *Star*, or any Animal Deity by Jupiter.

Orpheus calls Jupiter the first and last of all things, that existed before all Time, and will remain after all things that are to come; that he Inhabits the highest part of the World, and extends to the lowest, and that his whole is every where. But Seneca give us the best Description of Jupiter; Wise Men (says he) took him not for Jupiter, that is to be seen in the Capitol, or any other Temples arm'd with Thunder, but rather esteemed him a Mind and Soul, that Preserves and

and Administers all things ; who made this Universe, and governs it by his Nod ; and therefore many Divine Names are given him. He may justly be called Fate, from whom the Order of all things, in an apt Series of Causes depends. Likewise Providence, who Provides and takes Care that they tend to the end for which they were designed, in a perpetual uninterrupted Course. Also Nature for all things sprung from him, and by him every thing that has Life, Lives. He may also be called the World : He is whatsoever is to be seen ; self-existent, encompasses all things, and fills the Universe with his Divinity. This also Explains the opinion of the Stoicks, that the World is God.

The word *Jupiter* seems to be derived from *Jao*, or *Jah*, as was said before ; for the latter part signifies only Father, as *Diespiter* in *Varro* for the *Sun*, because he is the Father of the Day. So *Horace*, i Car. Od. 34. *Diespiter igne corusco nubila dividens*. The Father of the Day, separating the Clouds with bright shining Fire. Not only *Strabo*, whom I mentioned before, but a place in *Origen*, according to *Sandford's Emendation*, says, *Jao* is called *Jah* by the Hebrews ; which being joyned together, compose the word *Jehovah*, as *Isidorus* will have it, lib. 7. cap. 1. *Philo Biblius* makes mention of *Jevo*, a God amongst the *Phenicians*. But for the various Pronunciations of this word, according to the different power of Letters and Languages, and how the Tetragrammaton is derived from it ; and in what it agrees with, *Jacchus*, *Bacchus* and *Evius*, see the Learned *Sandford*, *De descensu Dei ad inferos*. I shall enlarge upon this hereafter, it not being my intent here to Treat of those Men that were called *Jupiter* and *Deified*, but only of the Adoration of the Planet of that Name.

It was the Opinion of the Antients, that this Benign Star, in Conjunction with *Venus*, did make the Air

Air Calm and Temeprate, and laid Storms and Tempests. In short he was not only esteem'd Universally *Salutiferous*, but of such Efficacy, that if the *Moon* and he were in Conjunction in the *Dragons Head*, we might obtain what whatsoever we ask'd of God; and *Petrus Aponensis* writes, he himself found this true.

Amongst the Planets that were antiently Adored, *Saturn* only remains to be discoursed of; for I shall not meddle with the Stars of the *Medici* (as *Galileus* calls them) or *Bourbon*, or any other discover'd by the assistance of the *Telescope*. The Proportion of this *Star* to this *Globe* of Earth is as 22 to 1, his nearest distance from the Earth, is 13171 *Semi-diameters*, and greatest 17571. The *Chaldeans* and *Egyptians* knew that this was the most remote of all the Planets, and that though his Motion in appearance seem'd to be the slowest, finishing his Periodical course in little less than thirty Years; yet in reality it was the most swift, by reason of its vast distance from the *Earth*. You must consult the most Antient Authors about that *Saturn*, who Reigned in *Italy*, in whose time the Golden Age was, and who afterwards was Translated into the number of the *Gods*; for before his time there is no History which is perspicuous and intelligible, and can be depended on. The reason why in his time and some Ages after, there remained no Footsteps of Truth that we may safely trust to, is, because then, not only the Priests, but Philosophers also wrapp'd their Learning (such as it was) in fabulous Mysteries. Tho' their opinions were very secret and obscure: I do not from thence conclude that they were true, but rather think they dress'd them after that Extravagant manner, to make them relish the better; yet I must own that many of them will admit of a sound and solid Explanation.

Thus

Thus, when the Poets relate that *Saturn* was bound by *Jupiter*, and cast Head-long in *Tartarus* or *Hell*; Mythologists understand, that the Malignant influence of *Saturn* is restrained and corrected by the Benignity of *Jupiter*; and that the vast expanded height of Air where these Operations are Originally Perform'd, is this *Tartarus* or *Hell*. *Saturn* was by the Plantonists esteem'd the Author of Contemplation, because being next Heaven, he infus'd that power into the Soul, and also by this means he recalled them to their first Original, therefore Sedentary Persons were antiently accounted the wisest. Thus *Varro*, lib. 2. de R. R. cap. 2. fays, *A Roman Conquers Sitting.* Therefore *Pythagoras* and *Numa* both commanded; *That Men should Worship Sitting.* 2 Sam. c. 7. v. 8. King David went in and sat before the Lord.

*Saturn* being Dry and Cold, was esteemed to Predominate over those that are afflicted with Melancholy and Black Choler, and when he is Superior to the rest of the Planets in a Nativity, that he influenced and governed them. That he presided over *Autumn*, and the seventh Day of the Week; upon which account our *Roger Bacon* writes, that we ought to forbear Work then, according to the Custom of the *Jews*, because the dull and slow Star *Saturn* was unfortunate, and by his influence, render'd Men unfit for business; and also being the cause of the Eighth Month Birth, he was not esteem'd Lively and Healthful; tho' others attribute the cause of those Births to the *Moon*. For the Harmonical proportion of the Planets, after *Pythagoras*, consult *Kepler*.

I might here treat of those Planets that are small Satellites of the greater, especially in regard *Pavorinus* wonders why any should positively determin, that

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that those *Stars* that are generally called *Erratick*, and *Nigidius* calls *Errores*, are no more than they are commonly accounted to be; for he was of Opinion that it was possible, that there might be other Planets tho' we could not discern them, either by reason of their extraordinary Splendor or Height. But I shall proceed in the Prosecution of my proper Argument, and according to the order of Nature, pass to the fixed Stars.

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## C H A P. VIII

### *Of the Adoration of the fixed STARS.*

A Ntiquity sufficiently assures us, that all the *Stars* in general, fixed or wandering, known or unknown, were esteem'd Gods by the *Heathens*. For lifting up their Eyes to those things above them, they observ'd that Constancy and Order in the Motion and Positions of the *Stars*, that oblig'd them to attribute a Divine Nature them, which seem'd to be United to each other in a perpetual League and Covenant. Now when they observ'd that this was most exactly and constantly kept by the Motion of the fixed *Stars*, they paid Adoration unto them, as being the Causes of all things that are constant and regular in this Sublunary World. The *Heathens* had many Gods, who tho' they were not *Supream* themselves, yet were his *Militia*. Thus all the *Stars* are called by the *Hebrews* the *Host of Heaven*, which, in a Metaphorical sense, they said fought. And indeed, nothing could be more natural and agreeable, than for an *Heathen*, when he had accurately contemplated the Nature of the *Stars*. To conclude,

that

that the *fixed Stars* were the Eternal Law and Book of God ; and the *Planets* his Book of Prophecy. For the Supream God by a Natural Decree, hath written some unalterable Principles of his Law, both in the *Stars* and the *Hearts* of Men, in regard it is very manifest, that some things Universally obtain in all. And why may not the same God have exhibited to us the reasons of things present and future, by the Planets, in regard, all Sublunary Motion derives its Original from theirs.

The *Stars* therefore are the Universal Law and Prophets of God, which although they are Dumb, yet, like the true Indexes of a Clock, they point at things with the greatest exactness and certitude. Wise Men do observe and consult them, not according to the vain ridiculous and superstitious Form and Maxims of common, ignorant and foolish Astrologers ; but by the observation of Events, when their Motion, Conjunctions, Oppositions and various Aspects are compar'd together.

It is very certain that the Stars act upon inferiour Bodies, but whether they are free Agents or not, I shall not determine, tho' a great many Arguments may be brought to this purpose. Aristotle seems to be of this Opinion, lib. 2. de Cœlo. cap. 12. *The Operation of the Stars is to be esteemed the same as that of Animals and Planets.* The Heathens were of Opinion that the *Signs* were God's twelve Counsellours, so that if Astronomers understood their Nature well, they would not be so liable to mistakes.

What induc'd the *Heathens* to the Adoration of the *Stars*, we have in some manner already shewn, and shall add some things here, being its proper place.

The first thing the *Heathens* consider'd, was their *Height*, which is so vast, that according to *Tycho Brabe*,

*Brahe*, the Orb of the fixed Stars is 19000 *Semi-diameters* of the Earth distant from it; according to *Mersen.* 20000, which space contains 53961647 Leagues, or 3 Miles. From whence may be computed, that if a Stone let fall from that Orb, should move a League in each Minute, it would be very near 102 Years before it would reach the Earth. The Height of that Orb may also be inferr'd from this, that the fixed Stars have no sensible Parallax; whereas the *Sun* has three Minutes Parallax from the *Earth*, and the *Moon* sometimes a whole Degree.

Then their *Magnitude*, the least amongst them, being equal to the *Moon* and *Mercury*, and the greatest to *Venus* and *Mars*. Their Proportion to this Globe of Earth, is, a Star of the sixth Magnitude, as 11 to 1, and of the first, as 70 to 1; the rest being mean Proportionals. The Antients accounted the number of the fixed Stars that were conspicuous, to be 1002, the rest they esteemed obscure, and no ways observable, these at last (for what reason I cannot divine,) were divided into 48 Figures or Constellations.

The *Heathens* did not draw Arguments for the Divinity of the fixed Stars, from the variety of their Motions, they being always at the same distance one from the other, as much at least as our Senses are capable of observing; but the Motion and Language of the Planets was esteemed so wonderful, that without any other cause they have attributed Divine Honours to them. But it was very easie for them to be mistaken in this particular. For if the fixed Stars did not alter their Situation, with respect to one another (which the vacancies and distances in the shapes that were formerly ascribed to them by the Shepherds and Mariners doth seem to intimate) it is most certain that the Signs are mo-

ved.; from whence proceeds the Progression of the *Equinox*. The Constellation of *Aries* being now in the place of *Taurus*, *Taurus* in that of *Gemini*, and so of the rest; yet so that after some *Excess*, they seem to return to their former places, which some call the Motion of *Accels* and *Recels*, and others the Motion of *Trepidation*. See the Famous dispute between *Jos. Scaliger* and *Maginus*.

The *Celerity* also of the Orb of the fixed *Stars*, was another Reason, why they ascribed Divinity to them. Its Motions so rapid, that the Stars which are in the *Equinox* move 376750 Leagues in a Minute, or 60th part of an Hour. Now a Bullet shot out of the largest Cannon, if it were carried with an equal and continued force, would scarce fly round this Globe of *Earth* in one hundred Hours. Nay (says *Vossius*) what is the Swiftnes of the Motion of the *Sun* to it, whose Globe is Forty times less, so that the *Stars* that are next the Equinoctial must be Forty times swifter than the *Sun*; unless according to the *Copernican* System you will have the *Earth* move; which seems improbable, in regard this sluggish Terrestrial weight, so unfit for Motion, would doubly exceed the velocity of the Cannon-Ball before mentioned. *Tycbo Brabe* proves, that the fixed Stars do not only move in Longitude from the Vernal division of the *Zodiack*, but in Latitude also: But this is nothing to our purpose.

Lastly the *Heathens* consider'd the *Power* and *Efficacy* of the *Stars*, for they observ'd that some raised Tempests, others brought Rain, others Heat. But I shall not here enquire, whether in producing these effects, the fixed Stars were impregnated by the Planets, or on the contrary.

Amongst the fixed *Stars*, the *Dog-Star* called *Syrinx*, was more especially Worshipped, particularly by

by the *Egyptians*, so that according to some, they translated their *Isis* into it ; tho', according to others, the *Moon* is *Iris*. When the *Romans* paid Religious Worship to the *Stars*, they sacrificed Red Dogs (according to *Festus*) that the Yellow Fruits of the Earth might be brought to Maturity ; which he elsewhere proves out of *Aelius Capito*, where it is called a *Dog-Sacrifice*. This most splendid *Star* is sometimes seen for a long time together ; which as it made the *Egyptians* esteem it to be a *Blessing*, so the Malign effects that it produc'd, both on the *Earth*, and in the *Air*, were the Reasons why they endeavour'd to render him propitious, by sacrificing Red Dogs. So *Statius*,

*Fierce Syrius burns the breathless Field.*

It being usual formerly to Sacrifice to the *Gods*, that that they might not be hurtful, as well as to obtain favour from them. The influence of this *Star* here would be much more pernicious to Mankind, did not the *Etesian Winds* blow from the Snow that is melted on the tops of the Mountains in the Heat of the *Dog-days*. *Pisces* was also Worshipped by the Eastern People, but more especially, the *Affyrians* ; who they say, had Sons and Grandsons, according to the Interpreter of *Germanicus* and *Higinius*. I am of Opinion that it was the Sign which the *Greeks* called *Engonasti*, and said, had Divine Honours paid unto it ; if you will believe that *Hercules* was translated into this *Star*, as some are of opinion. So much for the Signs out of the Zodiack.

*Isidorus* says, that *Jupiter Hammon* was esteemed the *Ram* in the Zodiack, but *Servius* says it was, *Minerva*. *Manilius* says thus of it,

*Aries consults himself, a Dignity  
Worthy a Prince, and Libra then doth see.*

Which alludes to what we said before concerning the Consiliary Deities. *Gemini*, according to some, were the *Tyndarides*, *Castor* and *Pollux*, the Sons of *Leda*, who were very propitious to Sailors; some thought them *Hercules* and *Apollo*, others *Triptolemus* and *Jason*; others *Tetbas* and *Amphion*, and others some *Samothracian* Deities: But this is not strange, in regard every Country at that time Advanced their own *Heroes* into the number of their Gods; for the *Heathens*, believing that the Souls of Illustrious Men were Immortal, called some particular Stars by their Name.

The Sign *Virgo*, by some was called *Astrea*. From whence it's said *Astrea has left the Earth*, by some she was called *Ceres*, by others *Atergatis*, others *Fortune*, and by others *Isis*, unless you will have the *Egyptian Isis* to be the same as the *Roman Ceres*; others also called her *Concord*, but it is not certain whether she was the Goddess *Panda*.

Opinions concerning the two Fishes which the Antients called the *Syrian* Deities; for thus says *German.* in *Arat.* — *And Pisces the two Syrian Deities*, were not so various: but the reason why they were called *Pisces*, to me is not very evident. Whether it was that the *Affyrians* thought these two Stars seem'd to swim like Fishes in the Heaven above the Firmament? or whether, according to *Hyginus*, any thing was to be understood Mystically by it; I will recite his Words, as they are in *Vossius*, Those Deities were *Venus* and *Cupid*, as this Passage of *Hyginus* shews. *Diogenetes Erythraeus* says, *That on a certain time Venus came with Cupid to the River Euphrates,*

Euphrates, where on a sudden they sow the Giant Typhon ; Upon this, Venus threw her self and Son into the River, and were both changed into Fishes, by which means they escaped the danger they were in. After this the Syrians who dwelt next to this place, forbore to eat any Fish for the future, being afraid, least if they should catch them, they might, upon a like occasion obstruct the safety of the Gods, or take some of them : But *Nigidius*, the Interpreter of *Germanicus*, is of another opinion, and says, these were those great Fishes that rolled that great Egg out of *Euphrates*, out of which, when a Dove had sat upon it for some days, was produc'd the Syrian Goddess, who is called *Venus* ; and therefore the Syrians abstain from eating either Fish or Doves, as was shewn before out of *Hyginus*. So a certain Poet in the sixth Anthology, says, *Heliodorus* Dedicated his Net to the Syrian Goddess, but One that had never taken any Fish. For nothing could be more displeasing to this Goddess, than a Net that had been used in Fishing. They were of opinion that the Syrian Goddess afflicted those with Tumors that eat Fish. So *Martial*, lib. 6. Epigr. 44.

*I swear so shew by the Syrian Tumors  
and Persius, Sat. 5.*

*The Gods destroy'd them, inflaming their Bodies.*

That is the Syrian Goddess (which is *Venus*) and her Son *Cupid*. See *Scaliger* on *Manilius*, and *Salmasius* on *Solinus Polibistor*. whatsoever was said concerning the Worship of *Atergatis*, lib. 1. cap. 23. there we consider'd the Syrian Goddess as an Animal Deity, but here as a Natural one, as she is worshipped under the Notion of the Moon, as we shewed before,

or the Sign *Pisces*, as we have here Explain'd. Thus far *Vossius*.

Give me leave to quote another place out of him, to prove that other Nations, even at this very Day, do Worship the *fixed Stars*, *Sun*, *Moon* and other *Planets*; for I would not rob that great Man of the Honour that is justly due to his incomparable Merit: His words are these. " Not only the " Eastern People, and from them the *Greeks* and " *Romans*, esteem'd all the *Stars* to be *Gods*; but " other Nations also: which as I have already shewn of the *Planets*, so it is evident likewise concerning the *fixed Stars*, from many Authors. *Josephus Acosta* tells us, that in the last, and this present Age, the *Peruvians* paid them the same Honour; for besides, God the Creator ( who in their own Language is called *Virachocan*, and after their Acquaintance with the *Spaniards*, *Dios* ) they also Worshipped the *Sun*, *Moon*, the other five *Planets*, and the rest of the *Stars*. This *Spanish* Author writes to this effect, They particularly Ador'd that Constellation which we call *Cabrilas*, or the *Goat*, and they *Colca*: and commanded that such Offerings should be made to some *Stars*, and such to others, those being particularly worshipped according as every ones necessity required. The *Opisons* Adored the Star *Urchucchillay*, feigning it to be a *Ram* of divers Colours, who only took care of the preservation of Cattel; and it is thought to be the same Constellation which the Astrologers call *Lyra*. Besides these two, they worshipped two others that are near them, called *Cauchuchillay* and *Urruchillay*, and say, that one of them is a *Sheep*, and the other a *Lamb*. There are some who Adore another Star, called *Macbuachuay*, that Ruled over the *Serpents* and *Adders*, from which they promised Safety to themselves; others also wor-

worshipped the *Star Chuquichincbay*, called the *Tyger*, who they believed to preside over *Tygers*, *Lyons* and *Bears*. They were of opinion that there was not any Beast or Bird upon the Earth, whose shape or image did not shine in the Heavens, by whose influence its Similitude was generated on the Earth, and its Species increased. Thus they worshipped divers Stars, which they called *Charana*, *Topatalea*, *Mamana*, *Mirco*, *Mequiquiray*, &c. agreeing with *Plato* in his Notion of *Idea's*.

Now that these *Stars* were Worshipped in Honour of the *Supream God*, is very evident from what was said before, and also to all who will please to consult the *Indian History*; and from hence we may certainly conclude, that they neither formerly were, or now are worshipped, upon any other account.

## C H A P. IX.

### *Of the Worship of HEAVEN.*

**F**ROM the Worship of the *Stars*, the antient *Hethens* proceeded to the Adoration of *Heaven*. Their Philosophers were of opinion, that it was a Corporeal Substance; and that the *Stars* did not move in a *Vacuum*, but something that was fixed. This was the opinion of *Aristotle*: They believ'd the *Stars* did act upon inferior Bodies, by the intervention of the Corporeal Nature of *Heaven*, nor can we by their influences sufficiently know what their Powers and Operations are; concerning which, much may be said on both sides, but it not being to our purpose, we shall pass it by.

What the Romans called *Cælum*, the Greeks called *Aether*, to which that Verse of *Ennius*, so often repeated by *Cicero*, hath relation. Behold this sublime brightness, the Jupiter which all invoke; Heaven also was called *Cælum* or *Cælus*. There was this Inscription dug out of *Mons Cælius*; *Optimus Maximus Cælus Eternus*; the most Good and Great Eternal Heaven; where the Attribute of most Good and Great, which *Cicero*, lib. i. *de N. D.* affirms by the most universal Opinion, was due only to Jupiter, is here given to Heaven. According to some, *Pythagoras* seem'd to favour this Opinion, saying, that God was Corporeal, that Heaven was his Eyes, and the Sun and Moon other parts as in a Man, that the Elements were his inferiour Members. See *Epiphanius*, lib. i. *de Hæres. Gent.* But it is not very probable, that this was his Opinion; for we find elsewhere, that *Pythagoras* held but one Deity, the Maker of this Universe; and says, that Heaven was animated by the Spirit of the World, which in reality was God himself. Thus *Hierocles*, on his Golden Verses; *There is only one God maker of all things, who may be properly stiled the God of Gods, and the Supreme and most Good God.* And *Zoroaster*, Published by *Fr. Patr. The Workman*, who by his own Power only made the World; and a little before speaking of us our selves, *The Father of Men and Gods, endued our Souls with a Mind, and our sluggish Bodies with a Soul.* Therefore, whensoever the Heaven, or all the Celestial Bodies, are called by the Name of Jupiter, we are not to understand that Eternal Deity that governs all things, but only some sensible Representation of him, as will appear both out of *Herodotus* and *Strabo*.

Upon this account it was, that the Heathens paid it this Adoration, and also for its immense Sublimity and

and *Magnitude*; its *Circular Form*, the most perfect Form being agreeable to the most perfect Body; and its *Brightness*, being every where resplendent, Adorn'd with glittering *Stars*. And lastly, its *Duration* and *Utility*, when they considered what an Universal influence it had over inferiour things.

These were the Reasons that induced them to believe, that the *Heaven* was something more than Humane, and so they attributed a Divine Nature to it.

It was a Question amongst the most Learned, whether tho' the *Heaven* was very Permanent, it was also Eternal? Yet they generally agreed, that it was Eternal by a kind of Emanation from the *Supreme God*, tho' posterior to him in order of Nature, as Light to the Sun. Indeed if the *Heaven* were a simple Being, I should very readily be of their Opinion, that it was the sensible Image of *God*; but being compos'd of Matter and Form, and that in a Miraculous Order, we must have recourse here to more than a meer Emanation; and therefore it necessarily follows, that something more great and excellent is required for the making the *Heaven* and this Sublunary Orb, which must be its Original and Maker. Aristotle says, these things do necessarily Exist, *Every Entity necessarily Exists, and as necessarily it is good, and so is a Principle*; by which he means some Entity that is most Excellent, and by which all others do Exist; and therefore adds, *Therefore Heaven and Nature depend on such a Principle*. And according to the most Learned Philosophers, for their Production, as well as Conservation; amongst others, *Hermes* has very sublime thoughts concerning *God*, calling him, *The Preserver of Beings*. Aristotle speaking of his Life, says, *The length of Life is according to the excellency of the Subject*; ours Short, his *Eternal*. To the

the same effect is that of *Hermes*, in the speech of the Mind, Goodness, Beauty, Happiness and Wisdom, are the Essence of God.

But if all Beings did Exist by a fatal necessity (as we hinted before) nay, even the very Original of all Beings of it self: how could he be Good and Wise? How could we be said to have a Liberty and free Will? For how could there be any Divine Goodness, when all things must be as they are, and no otherwise? Where Divine Wisdom, when Fate was absolute and determinate? And how could we pretend to any Liberty or Freedom of Acting, when the very Original of all Beings himself, the most Great and Good God, was limited and confin'd under a fatal necessity.

These Opinions ought to be exploded, being grounded on no solid reason; for *Fate*, that is, the order of things, proceeds only from the most Wise Maker of the World, who disposes of the most Minute things; being *Prior* to it, as the Cause to the Effect; the *Supream Deity* did exist in time before *Fate*; who acted freely according to his own good Pleasure; did unite and dispose of the Series of all things that exist; which *Cicero*, amongst others, lib. i. de N. D. and lib. de Divin. acknowledges. But more of *Fate* hereafter.

We now proceed to our Argument; it is very evident, that many things were unknown to the Antients, which the *Telescope* has discover'd; by which those are confuted, who held the Heavens to be solid; it is plain, that they are of an Airy Nature, and Pervious; because *Comets* are either Generated, or Ascend above the Orb of the *Moon*, and *Mercury* and *Venus* move always round the *Sun*, that two Planets move about *Saturn*, and four others about *Jupiter*; that there are many spots that rise

rise and set in the *Sun*; for which consult the most excellent *Galileus*, and since him, *Scheiner*; that *Mars* penetrates the *Suns Orb*, being sometimes seen above him, and soon after below him. *Vessius* brings another reason, which is the Roughness and Inequality of the *Moon*, from thence concluding, that she could not move, if the *Heavens* were hard, unless you allow a *Vacuum*, or Penetration of Bodies.

The Antients being ignorant of these things, made them have so extraordinary an Opinion of the *Heavens*; and had some sort of Reasons to attribute Divinity to them (in such a Sense as they understood it, but it is quite rejected by us) as *Sublimity*, *Perennity*, *Magnitude* and *Utility*; for the common notion of the Incorruptibility of the *Heavens*, because none of the Antients in any Age did ever observe any Generation or Corruption in them, seems to me as ridiculous, as to suppose, that if a Man were in the *Moon*, he should conclude that nothing on *Earth* were liable to Corruption, because nothing can be discerned at so great a distance; or because he sees the *Earth* always of the same Form and Magnitude, should therefore conclude, that its whole Mass suffers no Alteration. But the Antients might have observed something in the *Heavens* very like our Sublunar Generation and Corruption, and those very considerable; for *Pliny*, lib. 2. cap. 26. from *Hipparchus* tells us, that a new *Star* appear'd in the time of *Ptolemy Evergetes*, and the two *Antiochus's*. Another in the time of the Emperor *Adrian*, Another in *Cassiopea* in the Reign of *Otho*. Another near the same, in 1264. Another in *Cassiopea*, in 1572. which disappear'd after two Years, leaving a Chasm in its room; and no Body did ever dispute, whether it was compos'd

of Celestial Matter or not, because by Observation, it was near three Hundred times larger than this Globe of Earth. Another in 1577. which appear'd for seven Weeks. Another 1600. in the Swans Breast; another in 1504. in the Eighteenth Degree of Sagittary. And another most Prodigious one, whether it were a Star or Comet, appear'd in 1508. which the most accurate Astronomers were of opinion was Situate in the Heavens, *vide Schein. in rosa Ursina.*

It is very much to be question'd, whether the Sun it self is compos'd of such Matter, as is Eternally durable; especially, if according to some of the Antients, he is fed by Vapours, which is the opinion of some Moderns also. To this purpose may be brought what Petrus Mexias relates, that in the time of the Emperor Justinian, for most part of the Year, tho' the Season was very serene and clear, yet the Sun shin'd so very dimly, that the Moon gave almost as much Light; from whence as is reported, it came to pass, that there was an Universal Famine over the whole World: and F. Patricius is of opinion, that the Sun was Rarified at that time, and so had less Light and Heat. Paulus Diaconus also says, that in 790. the Sun was Dark, and did not emit his Rays for Seventeen Days. What the Mexicans report of the Sun's being four times Extinct, and as often Renewed, seems to me very improbable: I can, with Patricius, indeed allow a Diminution or Rarefaction, but cannot admit him to be quite Extinct. Let this suffice to confute them that are of opinion that the Heavens are not subject to Mutation.

But the Antients had other Reasons also for the Adoration of Heaven, they were of opinion that it had a Soul; for Aristotle, C. 2. de Cælo, says, *The Heaven is animated, and has the Principle of Motion.*

Now

Now in regard this Principle, according to them, is *Self-constitutive*; they thought it so much more noble, than the Soul that rules in our Bodies, as the first and independent cause exceeds the second and dependent. Thus imagining a two-fold Nature in the *Heavens*; a Form, or Animal Nature, and a Corporeal or Material; they distinguished right or left, thick or thin Parts, and other Organs in it, as we said before. In the corporeal Nature of *Heaven*, they Worshipped its *Soul*, and God himself in it, which agrees with *Aristotle*, who calls the *Supream Soul* the *Chief God*, and inferiour Souls lesser Deities.

This Opinion obtaining every where, it will not seem so very strange, if the *Heathens* so universally worshipped Men, endow'd with extraordinary Excellencies as Gods: So that nothing was formerly more common than the *Theanthropus*, or *God Man*; thus *Paul* and *Barnabas* were taken for Gods.

But it remains still in doubt, what the Soul of the *Heaven* amongst the Antients was. *Aristotle* allows it an Intellectual, Appetitive, and Motive Faculty, but not a Sensitive; tho' it be one of his own Axioms, that the more Excellent Faculties do presuppose the less, yet he says, that is to be understood of Mortals only; so that according to the most subtil Philosophers, the *Soul of Heaven* doth not apply it self to particular Objects by any External Sense, but by its intellect only, which is the same way, say they, as *Souls* separated from their Bodies, do apprehend. I am much of their Opinion, that every perfect Being doth not want the External Senses, for they are not capable of having cognizance of any besides Transitory and Perishing Objects; and *Animals* are endued with them, for the providing of fit Food for their Preservation, and the

the avoiding whatsoever is injurious and hurtful : but the Soul of *Heaven* has no need of any such ; requiring very little Nutriment, and being very secure from dangers.

There is also another way of exerting the Intellectual Faculty by a Communion of Forms ; by which means the Celestial Intelligencies mutually know each other, and whatever else proceeds from those Forms, and passes into all things, either here, or in the *Heavens* themselves. *Alexandr. Aphrodis.* seems to Embrace both Opinions. Which *Termoninus* in his Book, *de Nat. Cœli*, explains thus ; *The Heaven understands by Receiving the thing that it ought to understand, and not its Species ; because it is intelligible in its own Nature, and a Species is only required where a thing is to be understood by the Sense, and is Material.* I shall not enlarge upon the Degrees of comparison between the Intelligencies ; as the *Sun's* being more intelligent than the *Moon* ; so of the Planets, according to some, in regard this Doctrine depends upon nothing but meer conjectures.

I cannot but take notice here, of the Opinion of *Simplicius*, which some of the *Latins* have followed ; he says, that the *first Mover*, according to *Aristotle*, was not the *Supream God* ; but the chief Intelligence both in Place and Dignity after him ; where he endeavours to reconcile *Plato* and *Aristotle*, who gives *God*, that is, the *Summum Bonum*, the Dignity of Precedence ; next the *Mind*, which is the Off-spring of *God*, and Architect of Nature ; then *Nature*, the work of *Mind* ; but some are of Opinion, that *Simplicius* hath not fairly deliver'd *Aristotle's* Opinion here, and brings these Places, 8. *Phys. Context.* 48, 49, 52. and 12. *Metaph. Context.* 43. to prove their assertion. But they must needs own, that *Aristotle*, besides the *Mover of the Supream Orb*, the cause of diurnal

diurnal Motion, did establish lesser Gods, that were Movers of the inferior : When he says, *That the first Mover has neither Parts or Magnitude*; it seems very difficult to me to be understood, yet I suppose he means, that God is infinite, and therefore incorporeal. He also, in another Place, says, that which is infinite has no Parts ; which is most undeniably true ; for otherwise, the half of Infinity being trebled, would exceed it self, which is most absurd. It must also follow, that if the first Mover is without Magnitude, he must consequently be incorporeal ; so that the Philosopher's words here, do seem to agree with our notion of God, but if any Person think otherwise, he is at his liberty.

I proceed to the Names of Heaven, that were used by the Antients ; here I must preface that common distinction. *That all things are done, either by Reason and Counsel, Fortune and Chance, or Fate and Necessity.* Upon this account, Heaven had three Names ; the first *Minerva*, the second *Fortune*, and the third *Parca* ( one of the Destinies ). *Minerva* the Greeks call *Athena* or *Aithena* ; she presided over Study and Learning ; the *Egyptians* call'd her *Neith*. Cicero mentions five of them, but they were all Mortals, and afterwards Translated into the number of the Gods : So *Tzetzes* in *Lycopron* ; *There were many Minerva's and Venus's* ; but by *Minerva*, is Mystically understood *Heaven*, or rather its highest Part : So *Macrobi. lib. 3. Sat. cap. 4.* *The most diligent Enquirers into truth, say, that the middle Aether is Jupiter* ; *the lowest part of the Air, and the Earth, Juno* ; *and the utmost height of Heaven, Minerva* ; wherefore *Pharnutus* says, *she is called Aetheronia*. And *St. August. lib. 4. de C. D cap. 10.* *They say that Minerva possesseth the highest part of Heaven, upon which account the Poets feigned, that she was Born out of Jupiter's*

pitors Head. *Martianus Capella*, calls her, *Sbe that  
is bigger than Jupiter*. Some by her, mean *Divine  
Providentia*, of this opinion is *Pbarnutus*, who says,  
there were Temples Built in Honour of the *Mi-  
nerva* of Providence. The *Heaven* also was anti-  
ently called *Fortune*, but especially by the *Chaldeans*  
and *Genetliacks*, who predicted the Event of things  
from the disposition of the *Stars*; they also under-  
stood something more than Chance or Accident  
by the word *Fortune*; upon this account, they had  
a particular regard to the *Moon*, esteeming her the  
continual cause of her own Change, and of all  
things Sublunary: For they were of Opinion, that  
the Beginning and Generation of all things, and  
their End and Corruption depended on Humidity,  
over which the *Moon* ruled and presided, and that  
the Mystery of things passing into other Forms,  
was perform'd this way. Some, especially the Po-  
ets, thought *Fortune* a Goddess sent down from  
*Heaven*, Juven. Sat. 10. *Fortune, it's we make thee a  
Deity, and place thee in Heaven.* Tho' she were  
blind, yet they esteemed her a great Enemy to  
Reason and Constancy.

But the Philosophers had quite other sentiments,  
concerning *Fortune*, Cicero lib. 1. *de Divin.* says very  
excellently, *Fortune is, when any thing falls out, or  
happens so, that it might either not fall out, or happen at  
all, or might fall out or happen otherwise.* Neverthe-  
less, *Fortune* was held in great veneration by the  
Antients; and they were of Opinion, that their  
Prayers might prevail for those things that were  
fortuitous in their own Nature only, and not where  
things were oblig'd by the Law of Nature, or the  
Universal Decree of Fate. Therefore Cicero, lib. 3.  
*de N. D.* says, that *Fortune* ought to be desired of  
God, and Wisdom was to be acquired by our selves.

The

The Effigies of this *Fortune* is on a Medal of *Nerua's*, representing her like a Matron, with a Crown of Glory, Seated on a Throne, holding a Sceptre in her Left-Hand, and a pair of Shears in her Right, with this Inscription, *Fortunæ P. R.* By others she is described with a *Cornucopia*, and Rudder of a Ship, holding the first in her Left, and the other in her Right-Hand. At *Preneste*, where there was a very famous Temple erected to *Fortune*: She was Worshipped under the representation of two Sisters; one being very Fair, was called, *Good Fortune*; the other Black, *Bad Fortune*, who was also Worshipped. *Cicero, lib. i. de Leg.* says, there was formerly an Altar Erected to *Bad Fortune*, in the *Esquilia*. *Cebes*, in his Table, describes her Blind and Mad, sitting with her Feet on a round Stone, which is the most received Way of describing her to this very time. *Pausanias* is of another Opinion, and quoting *Pindar*, makes *Fortune* one of the *Parcae*, tho' they seem rather to be the same with *Fate*. *Spartianus* tells us, that two of the best of the *Roman* Emperors had so great a Veneration, not only for *Fortune*, but her Image also, that *Severus*, when he was on his Death-Bed, commanded that her Image should be set every other Day interchangeably in the Chambers of the two Sons he left, to intimate to them the equal distribution of the Empire. And *Antoninus Pius* (according to the same Author) being at the point of Death, order'd the Statue of *Fortune* to be carried into *Marcus Antoninus's* Chamber, which was esteem'd, a transferring of the Government upon him. They did not only keep Golden Statues of *Fortune* in their Private Appartments, but shewed them Publickly.

I might say much more concerning the several Temples of *Fortune*, that were among the *Antiates*,

Prenestines, Greeks and Romans ; but more particularly that at *Elis*, of which *Pausanias* gives an account ; also of her being the same with *Isis*, according to *Apuleius*, in regard (as we said before) *Isis* was certainly the same with the *Moon* ; but I shall waive this at present, tho' I cannot omit observing, that *Good Event* was Worshipped after the Deity *Fortune* ( a Description of whose Statue that was in the Capitol, we have in the 35th. Book of *Pliny*. ) And *Favour* was a Deity also amongst the *Romans*, besides *Felicity*, one of *Hercules* Daughters that was Deified, as appears by a Medal of *Julia Mammæa Augusta*, where there is a representation of *Felicity* ; tho' different from that of *Cebes*.

This is sufficient to prove, that *Fortune* antiently signified only the Celestial influences on inferiour things, and more especially, that of the *Moon* ; and that she was Worshipped under that consideration.

The *Parcae* also, may be easily proved to be the same as the *Heaven*. They were supposed to be three ; the first presided over Man's Generation, the second over his Life, the third his Death. *Clotho* carried the Distaff ; *Lachesis* Spun, and *Atropos* or *Death*, cut or broke the Threads, for which Reason they were called the *Wool-managing Sisters* ; for they were thought to spin out Man's Life, of whom *Martial* says,

*The cruel Goddess broke the fatal Thread.*

Some were of Opinion, that they were the Offspring of *Chaos*. *Cicero* in his third Book, *de N. D.* says, they were the Daughters of *Erebus* and *Nox*. *Plato*, lib. 10. *de Rep.* will have them to be the Daughters of *Necessity*, plac'd on a Throne, equidistant

distant from each other, Clothed in White, with Crowns on their Heads, Singing to the Musick of the *Sirens*: *Lachesis* declaring things past, *Clotho* the present, and *Atropos* those to come; each of them with their Mother *Necessity*, managing the Distaff; *Clotho* with her Right, *Atropos* with her Left, and *Lachesis* with both Hands. An Antient Epigram in *Pausanias*, tells us, that the first of these, which presided over Generation, was the *Celestial Venus*, as we hinted before. She was not the *Venus Libitina*, in whose Temples Funeral Ensigs were Reposited, as *Plutarch* says. *Clem. Alex.* observes, that the *Parcae* were Allegorically called the Parts of the Moon, viz. the Thirtieth, the Fifteenth, and the New Moon; but this is incoherent with what was said before.

I shall not insist upon the Adoration of the *Parcae*, for it is very strange to think that they should be Worshipped, who would be no ways made propitious. Upon which account it was, that the Temple of *Necessity*, their Mother, and of *Violence*, which according to *Pausanias*, was at *Corinth*, were kept shut, it being unlawful for any to enter them. The *Parcae* Mystically signified that *Celestial* influence, from whence *Fate*, or the Permanent Order of things, which have a Beginning and Ending in this Sublunary World, proceed, and pass through several certain stated Changes, Vicissitudes and Periods.

Let me here observe, that the Antients did not represent *Death*, as we do, with a meagre Countenance, thin Jaw'd, and deep Forehead, but pleasant and compos'd, as the Image of *Sleep*: and they generally said, *Such an one is gone from amongst us*, that the Fear of Death might not strike Terror, and the Minds of Men be possess'd, that nothing

but their Bones remained after this Life. For which reason, they were the more Valiant, and inclin'd to the Practice of Virtue, because Death was esteem'd by them only as a Passage, for the Good, to a better Life ; thinking it very Base and Mean, that nothing of those that had lead exemplary Lives here, should remain after Death, but the Carcass only, which they threw off.

There was another part of *Fate or Destiny Recorded*, not only by the antient Poets, but by some Philosophers also, especially, the Stoicks, to which they made even *Jupiter* himself Subject. To this they Attributed all those things that they said, were beyond the Power of God himself. As that God could not procure his own Death, nor cause, that after a Person had actually Lived, he should not have Lived ; that he had no right, but that of Oblivion, over things past, and many such like ; which seem to imply nothing more, than that it is beyond our Comprehension to conceive, that God, being Eternal and Immortal, should be any way liable to Death ; or that which has been once actually done, should be undone again : for such Propositions as these, imply Contradictions ; but what they say upon this Subject, is of very little Import, in regard it is contrary to the Dictates of common Reason, that things should be, and not be. Therefore Men ought not to expres themselves so irreverently concerning the *Most Good and Great God* ; neither can their Vain and Ridiculous Conceits derogate any thing from his Omnipotence ; but do only discover the Ignorance and Weakness of Humane Nature. *Alex. Aphrod. lib. I. de Fato*, entirely destroys the Doctrine of *Fate*, acknowledging nothing but a constant course of Nature, and many others are of his Opinion. *Aristotle places*

places *Fates* in Natural Causes, and owns a Divine Providence, with respect to them ; but that it was not extended beyond the *Moon*, esteeming the *Stars* capable of performing all the rest, unless, where Man's free Will did obtain. He denied that *God* did take care of Singulars and Individuals, otherwise, than as they were contained in their *Genus* and *Species*; saying, It was beneath him to mind Particulars ; but the *Stagyrite* was guilty here of great absurdity, being ignorant of what the Mind, or true Nature of *God* was, or in what he took Pleasure and Delight. This was more arrogant than became a modest Philosopher, and exceeded the Bounds of right Reason ; but what is still worse, this Opinion struck at the Foundation of all Religion ; for if *God* did not regard Individuals, for what end should daily Prayers be sent up to him ? And what would all Religion signify ? Which would be impious to imagine. But perhaps the Philosopher is to be understood, that it was absurd to think, that the *Blessed God* did take care of each Particular every Moment, who had given Orders concerning them from the Beginning ; of which more at large when I come to Treat of *Heroes* being translated into *Heaven*, who, according to his Opinion, had the management of those Affairs, immediately under *God*.

His Master *Plato* acknowledged *Fate* also, but so as neither to destroy Divine Providence, nor exclude free Will in Man. But he makes such a fit Connection of all these things amongst themselves, and also with those which are called *Continentia*, that each may have its proper part ; especially, if the just order of things, or *Fate*, proceed from *Divine Providence*.

Now, if the *Will of Man* doth determine of that fit order of things, in those only that are within the compass of his Power, by this we may Extricate our selves out of that Labyrinth of Controversies, which has so much disturb'd this present Age. *Chalcidius* says most excellently, that *It is in a Man's own Power, to lead a very Wicked Life, but he was under a fatal necessity of being punished.*

There was a kind of *Mathematical Fate*, said by *Sext. Empir.* to be Invented by the *Chaldeans*; but according to *Herodotus* by the *Egyptians*, who also had Sacred Oracles, and Religious Rites, and made Altars, Images, and Temples for their Gods, that is, the *Stars*; the same Authors tells us, that they first found out the Years. *Lucretius* says, the *Chaldeans* and *Babylonians*, could not agree about this *Fate*.

Babel, Chaldean doctrines to disprove,  
All Astrologick Arts from them remove.

It is not very evident what that Doctrine was; the *Babylonian Numbers*, of which *Horace* speaks, lib. 1. Ode. 2., has no relation to the *Stars*, and so to *Fate*, but to a certain kind of Divination by Numbers.

But I need not enlarge here, for the whole Doctrine of *The fate of Nativities* is meerly conjectural. Astrologers never Predict any thing of particular Events that is certain, tho' they may of the more general; therefore it is very insignificant, to Predict the Happiness or Misfortunes of a Man's Life, from the *Horoscope* of his Nativity; for *Ptolomy* himself says, *That a Person that is skilful in this Art, may prevent the Operations of the Stars*, for they only incline, and do not constrain. *Albumaraz's Observation* is worth the taking notice of, if it be true, that

that several Religions began in several Ages of the World; at that time when *Jupiter* was in Conjunction with *Saturn*, or any other Planet; tho' I cannot deny but that he hath related several fabulous Stories concerning the duration of some Religions.

The next is the *Stoick Fate*, which hath its Original from Heaven also, tho' more rigid and severe than the former. *Fate* and *Providence*, according to them, are different; they say, that *Fate*, after a certain manner, proceeds from *Providence*; so that their *Fate* is not Blind, but Wise and clear Sighted. Thus, if any one say, that he was under a fatal necessity of Sinning, they answer, that he is under a fatal necessity also of being Punished; and so by this fatal Decree, they do not destroy the Just and Equitable System of things, but settle and confirm it; establishing Virtue above all things: thus they do not destroy the Causes of things, but will have Effects to be the consequence of their due dispositions: See more of this in *Cic. de N.D.*

I shall not here dispute the truth of this Opinion of the *Stoicks*; for I think the *Platonists* have far out-done the other Philosophers on this Subject. I will conclude with the Words of *Seneca* here speaking of God, he says, *If you call him Fate, you are not mistaken, it is he that determines all things; the Cause of Causes. If you call him Providence, you are right also, it is from his Pleasure that the World is Provided for, that it remains entire, and exerts its Powers. If you call him Nature, you are guilty of no Crime, it is he, from whom all things had their Original, by whose Spirit we Live. If you call him the World, he is whatsoever is seen; the whole endued with its Parts, and sustains Himself and His.*

So much for *Celestial Fate*, according to the Opinions of the Antient Philosophers. I shall say no-

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thing here concerning *Christian Fate*, as the Learned *Vossius* calls it ; the very Name being exploded amongst Christians ; altho' in my Opinion, it rather differs from the *Platonick* in Words than Reality ; but 'tis my design to treat only of those things that have respect to the Religion of the *Heathens*.

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## C H A P. X.

### *Concerning the Adoration of the Four Elements, and their several Names.*

WE have treated of the *Stars* and *Heaven*, which, to use the Words of *Cicero lib. i. Academ.* is what the Philosophers called the Principle or Beginning in mixt Bodies. Of the Four Elements *Fire* is most subtil, most acute and most adapted for Motion. *Air* is subtil, acute, and next to *Fire* fittest for Motion. *Water* is thick, obtuse and moveable. *Earth* is most thick, most obtuse, and permanent or motionless. *Aristotle* in his *Metaphysicks* says, *The Elements are called the last Bodies into which others are divided, but they cannot be divided into other Bodies of different Species.* According to *Cicero* and some others, *Fire* and *Air* have a Motive and Active Power, *Water* and *Earth* are only Passive. *Aristotle* will have the *Air* to be Passive, by reason of its Humidity ; and that the *Water* is more Active than Passive, from its Coldness ; but this Argument will prove invalid, if the *Air* be naturally most Cold, as most Learned Men are of opinion : for when it doth not receive the heat of the *Sun*, it makes every thing very cold, turning even *Water* it self into *Ice*. But the Quality of *Air* and *Water* are so mixt and combined, that it is

is difficult to determine what is proper and genuine to each ; for condensed *Air* and rarified *Water* differ very little.

The *Chineſe* will not admit the *Air* to be any Element : for what we call *Air*, they say is nothing but the *Breath of our Mother Earth* ; which nourishes and feeds us as long as we live here, and weans us at our death ; the Soul then being fet at liberty to act according to its own pleasure (if it be natural) so that she doth not take away Breath from Man, but the Man from Breath. For what occasion could our Souls have for *Air*, when taking their flight into more pure Regions, they want no inferior Elements ? Whether this *Chineſe* Philosophy will bear the test or not, it is known for certain truth, that when Men go up to the top of the highest Mountains, such as the *Andes* in the West Indies, they are not only short-breathed, but the Lungs not being able to perform their office by reason of the tenuity of the *Air*, they will fall down senseless, and soon expire, unless those that follow them do carry them speedily to the lower parts of the Mountain. Which is an argument that the *Air* we breath in, and which is near the *Earth*, ought to be something thicker. This I thought fit to hint, that the Learned may hence take occasion to make some Enquiries into this Opinion of the *Chineſe*. For if what we call *Air*, is nothing but a thin Smoak or Exhalation, that arises from that Humid Matter, which is rarified and exhaled by that Heat, which is in the Bowels of the *Earth* ; there are but three Elements.

But to pursue our Subject, we shall here admit them to be Four ; which the *Pythagoreans* call a *Quaternary*, swearing by that Number, as the most Holy Deity. *Hierocles* will have all things to proceed from this Number, as from their Root and Foundation.

Thus

This is the Addition of all the Numbers from *One* to *Four*, makes *Ten* beyond which no Country or Language ever accounted without adding Unity to it. Again, this Number also contains all kind of Numbers; Even and Odd, Square and Cube, Long and Broad, Tubal, Pyramidal, Prime and Compound; as *Georg. Ven.* has observed, *lib. 3. de Harmonia Mundi*. The Number *Four* also contains all *Musical* Concordes, having Double, Treble, Quadruple, Sesquialtera, Sesquitertia; from whence are *Diapason*, *Disdiapason*, *Diapente*; and *Diatessaron* and *Diapason* is the same as *Diapente*. Hence it was that Agreement or Harmony in the Symbolical Qualities of the Elements was found; to which this of *Boethius* alludes:

— *Thou bindest the Elements with Numbers.*

But the Antients found Geometrical Proportion, as well as Harmonical and Arithmetical, in the Four Elements. *Timeus Locrus* a Pythagorean, and *Plato* after him, gave the Elements their sort of Figures. First, they said, the *Earth* was a Cube of eight Angles and six Sides, like a Die, by reason of its Stability, Gravity and Unfitness for Motion. *Fire*, a Pyramid of four Bases and four Angles, being the fittest Figure to Ascend. *Air* an Octoedron, consisting of eight Bases, six solid Angles, and Twenty-four Planes; being, next *Fire*, that which most naturally Ascends. *Water* an Eicosaedron, having twenty Bases, and twelve Angles, being, by its flexible Nature, fit for Motion, and very easily divisible; all which Figures proceed from a Quaternary. The *Earth* from the two first Squares. The *Fire* out of four Bases, and as many Angles. The *Air* out of twice four Bases, being double, to make it more capable

a pable of penetrating on each side, and fitter for Motion ; and the plain Angles are six times four. The Water of twenty Bases, and twelve Angles, which together make Thirty two, which is a Number compos'd of two Squares, whose Root is four ; the Bases also are five *Quaternaries*, and the Angles three, and all these constitute the Universe in a *Duodecaedron* ; which consists of twelve *Pentagon* Bases, and twenty Solids, and sixty Planes, which all arise from *Quaternaries*, twelve from Three, twenty from Five, and sixty from Fifteen. The most exact agreement of all those Elements, is to be found out of their Bases and Angles.

The proportion of the Bases of *Air* to those of *Fire*, is double, in Angles one and an half, and double in Planes ; whence arises the Harmony of a double *Diapason* and *Diapente*. The proportion of the Bases of *Fire*, with respect to the *Earth*, is one and an half, and double in Angles, which make a *Diapason* and *Diapente* again. The proportion of the Basis of the *Earth* with respect to *Water*, is a triple one and a third, in Angles one and an half ; whence arises a *Diapason*, *Diapente* and *Diatefferon* in the Bases, and a *Diapente* in the Angles. *Water* to *Air* in Bases, is a double and one and an half, whence arises a *Diapason* and *Diapente*, in Angles double, which make a *Diapason*. But the proportion between *Fire* and *Water*, *Air* and *Earth*, is not so exact ; they having a direct Contrariety in their qualities from that proportion which the Elements have to each other, when they are plac'd in order, and where two always agree by a *Medium*, which partakes of each ; as the ingenious may observe. See Fr. Ge. Ven. Tom. 3. de *Harmonia Mundi*. But *Jos.* Gramma-

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*Grammaticus de Mundi Eternit.* makes some Objections against the *Octaedron* and *Eicosaedron*; to which *Carpenter. in Alcin. chap. 2.* answers, That it is most certain, that Elements receive all Figures in their mixtures; wherefore I think the Controversie may be soon ended, for the *Pythagoreans* spoke of the proper Figure of the Elements, and those of the other Opinion of the adventitious or accidental. *Theo. lib. de Igne* tells us, that *Fire* is of a Pyramidal Form, which the higher it is, the more distant it is from Fuel, and so rises to a point. But *Geo. Venet.* is of Opinion, that all these things in the four Elements, have some secret relation to the *Tetragammaton* of the *Hebrews*; the Truth of which, I shall leave to others to determine.

That *Fire* only amongst all the Elements, was applied to *God*, may be gathered from *Deut.* and *St. Paul*, or *Clement*, or who ever was the Writer to the *Hebrews*, where it is expressly said, *God is a Fire*; which was the Opinion of the antient *Perians*; but this is to be understood cautiously.

The Elements being so abstruse and mysterious, and the reasons and proportions of their various mixtures, exceeding Man's comprehension, and all Corporeal things, deriving their Original from them, and being dissolved into them again, at last; this made the *Heathens* pay them Adoration, as well as the *Stars* and *Heaven*. They thought it very incongruous, that, in regard the whole World was the sensible Image of *God*, the most remote Parts should be Worshipped, and the nearest contemned.

The *Heathens* being inclin'd by these Reasons and several others, which we mentioned in the beginning, were very zealous to pay a particular Worship to the Elements. To this purpose their Priests invented

vented divers Rites and Ceremonies, to engage the Minds of the People, and obliged them to a Religious observance of them. In the very first Ages, they delivered some very secret Mysteries to the common People ; but they were of their own Invention, and they open'd, or explain'd them to the People as they pleased, or sometimes, if they thought fit, conceal'd them ; which was done in the sacred Rites of *Proserpina*, and others ; for it was absolutely necessary, that the rude Multitude should be kept in ignorance, of some things ; especially, such as neither the Priests themselves, nor any other Mortals could sufficiently understand, and assert to be of Divine Original.

### Of F I R E.

I Begin with *Fire*, the most pure Element ; the *Heathens* thought it to be next the *Aether* or *Heaven*. *Ocellus Lucanus*, an Hearer of *Pythagoras*, was the first, I know of, that placed this Elementary *Fire* under the *Moon*, and above the *Air* : Then *Empedocles* fell in with this Opinion, and after him, *Harpocrates*. *Aristotle* also was of the same sentiment, though he conceal'd its being *Ocellus's* before him. But as this notion concerning the Element of *Fire*, was not very well entertain'd by many of the most Learned amongst the Antients, so the Moderns have quite exploded and rejected it ; for whether this Elementary *Fire*, be either a Burning Coal, a Flame, or only Light, and is no way the Object of the exterior Senſes, though it is of such a vast Magnitude, that it is Eight hundred times greater than the *Sun*, and a Thousand times than the *Earth* ; yet it doth not consume or devour, but in its own Nature, is mild and gentle. But

But how then does this differ from the *Aether*? And how can it descend here, to be mix'd with the Elements of *Air, Water and Earth*?

Now, an igneous Power may be observed to be dispersed through all things, here and there from the *Sun*, and in some sort from the *Stars*, and even in the very bowels of the *Earth*; and this sort of *Fire*, the Moderns prove by a great many Arguments. Therefore it is absurd, to suppose this Element of *Fire*, and its vast thickness, which some Astronomers say, is 115567 thousand Paces, and is neither to be seen, nor does any other way discover it self by its Effects; nor can it be conceiv'd, how so great and bright an Element, should remain undiscover'd by the Senses, when *Stars* that are so far above it, which are only enlightned by the *Sun*, do appear so bright and sparkling.

Wherefore I have made the *Sun* to be the Fountain of Light, to which the Terrestrial and Subterraneous in some measure is subservient, and exercises its Function every where, being instead of a Vicegerent to the *Sun* upon *Earth*, performing its principal Offices. Thus the Antients Worshipped the *Sun* symbolically by the *Fire*, as they did the *Supream God* in the *Sun*; thinking it very absurd, not to pay some external Adoration to those things that had such manifest appearances of Divinity. But besides, they did not esteem *Fire* a meer Element only, but the *Form, Life and Motion* of the rest. *Hippocrates* goes farther, calling it the Sense also; for he was of Opinion, that Heat could see and hear, that it was not subject to Corruption, and that *Fire* was so fertile, that it did generate it self in a more particular manner, by a sudden Renovation, shining out of the confinement it was in, by the other Elements; for tho' Elements seems to have

have some analogy to Male and Female, yet *Fire* hath something more Superior in it self. So *Seneca*, *The Egyptians made two of each Elements, the Male and Female. In the Air they said, the Wind was Male, and that which seem'd to be Motionless and Misty, Female. The Salt-water they accounted Male, and Fresh, Female. What was hard in the Earth, as Stones, &c. was also Male, and that which was soft and fit for Culture, Female.*

And indeed, if what some *Botanists* say, be true, that both Sexes may be found in the very Trees and Plants : *The Egyptians* were in the right, to think that there might be some kind of imperfect distinction of the Sexes in the Elements themselves. And because *Fire* gathers together Homogeneous things, and separates Heterogeneous, it was esteem'd the chief Artificer in the Constitution and Fabrick of this World. If we our selves were not daily preserved by internal Heat, the Frame of our Humane Nature would be soon dissolved, and the Elements would return to their pristine State ; so that the greatest part of the Fabrick of Humane Body is to be attributed to natural Heat. *Parmenides*, amongst the Philosophers, held *Fire* to be the Principal of the Universe : *Heraclitus Ephesius*, a Fiery Power ; and *Hippocrates*, according to *Galen*, says, an Animated Heat, is the Author of all the Works of Nature : *Hippasus Metapontinus* worshipped the *Fire*, *Julius Firmicus* tells us, that the *Perians* and all the *Magi* that lived there, did highly esteem *Fire*, and preterr'd it before all the other Elements ; which is not strange, in regard they worshipped it as a God, as will appear hereafter.

But in regard Authors have been very copious upon this subject, I shall leave the Reader to consult them, and shall only add, that the *Jews* (as much

as can be collected from their own words) have always given their God, or the God of *Israel* this Title, *Exod.* 3. 27. 19, 18. 24, 17. *Deut.* 4. 12, 15. and 24. where, and *Deut.* 9. 3. He is plainly called a *Consuming or Devouring Fire*, and *Heb.* 13. 29. as we noted before. Thus it was commanded, *Levit.* 6. 6. to *keep a perpetual Fire upon the Altar*; which Custom also obtained amongst the *Persians, Greeks and Romans*, of which hereafter; but consult Commentators upon this Subject.

In regard, *Fire* was a Symbol of Divinity amongst the *Gentiles* (as *Vossius* makes appear) many Honours were Decreed to be paid it, and it was worshipped under different Names. The first that worshipped *Fire*, was *Nimrod*, called *Ninus* also, for in the *Cron. Alex.* it is said, *He taught the Assyrians to Worship Fire*; from whence, says the Learned *Vossius*, it is probable, that the City of *Babylon* was called *Ur*, which otherwise is *Urie* and *Camarina*; the *Chaldean Priests*, being antienly called *Cumerim*. *Vossius* is also of Opinion, that the whole Country of *Chaldea*, was called *Orchoa*, from *Ur*: The Latin word *Uro*, to burn, and the Greek word *Pyr*, *Fire*, derived from *Ur*; He likewise says, it is very probable that *Abraham* was Born in this City, who is said to have found out the *Chaldean Philosophy*, and, according to *Gen.* 11. 31. departed out of it, and his Brother died there; but it is still uncertain, what Progress this Worship made amongst the *Chaldeans* and *Affyrians*.

It's beyond all doubt, that the *Persians* ador'd *Fire*, *Herod. lib.* 3. gives the Reason why they did not burn their Dead, esteeming it impious to feed the *God Fire* with a Carcass. Hence, I am of Opinion, arose the Custom of sacrificing Men alive; nay, even their most beloved Children; the Priests persuading

swading them, that they were not so much burnt and devour'd by the *Fire* and *Flames* as given to, and incorporated with *God* himself; the Impiety or Cruelty of the Priests was so prevalent. *Lucian* says, the *Persians* *Sacrificed* to the *Fire*; which many *Greek* and *Latin* Fathers also testifie. *Vossius* quotes a most remarkable place out of *Maximus Tyrinus* *dissertat.* 38. All Barbarians have a like Notion of *God*, who they make several representations of him amongst themselves: The *Persians* by *Fire*, which is insatiable and devouring, and continues one Day. *Fire* was carried before the *Persian* Kings in Holy Vessels, which the *Greek* called *Pyria* or *Pyrambia*, for Pomp, or perhaps rather on a Religious account. *Am. Marcel.* l. 23. says, It is reported, if we may give Credit to it, That *Fire* fell down from *Heaven*, which they keep continually Burning still; a small part of it being formerly carried before the *Asiatick* Kings, in hopes of good Success. But if the *Fire* of the *Persians* were of Celestial Original; I cannot see how it could, or why it should be put out; which, according to *Diodorus Siculus*, lib. 17. was done at the Death of their Kings. To pass by this as Fabulous, it is very certain that the *Persian* Priests, or *Mazi*, kept a perpetual *Fire* in imitation of the *Hebrews*; and from thence were called *Pyrambi*.

From them it went to the *Medes* and other *Asiatick* Nations, and the *Sauromatae* and others, of which more hereafter. *Glycas Annal.* 2. mentions this sort of Worship; saying, that the *Affyrians* were called *Persians*, from *Perseus*, the next King after *Sardanapalus*, and that in his time *Fire* fell down from *Heaven*, for which he Built a Temple, and order'd Divine Adoration to be paid to it. *Vossius* says, that a Friend of his gives an account of some places in *Perseia*, that worship *Fire* to this very day.

Fire was antiently Adored in *Egypt*, by the Name of *Vulcan*, who according to *Chron. Alex.* was the Father to King *Sol*; but I shall not determine any thing concerning this, in regard, the Names of *Stars* were formerly given to *Kings*, and those of *Kings* to *Stars*. See *Manetho*, *Diod. Siculus*, lib. 1. and *Eusebius*, de *Præp. Evang.* cap. 1. *Cicero* lib. 3. *de N. D.* tells us, that antiently there were very many *Vulcans*, and he of *Egypt* was called *Opas*, esteeming him their Protector. But, according to *Varro*, *Vulcan* mystically signifies, the most gross and fierce *Fire*, such as is used for Forging and in Furnaces. *Vesta*, and according to some, *Pallas*, the most light and pure. The *Egyptians* had a very great veneration for *Vulcan*, who is called *Hephæstus* by the *Greeks*; they built him a very large Temple in *Memphis*, and Erected a *Colossus* to him of 75 Feet long. His Priests were in such great estimation, that *Setho*, one of their College, was made King; it was a Custom to burn whatsoever was offer'd in Sacrifice to him. So *Tarquinius Priscus*, having vanquished the *Sabines*, burnt all their Arms in Honour of *Vulcan*. Amongst Animals, *Lions* were sacred to him, for their prodigious Heat, being reported to be generally in a Fever. *Dogs* also were kept for the preservation of his Temple.

The *Romans* had many Temples Built for him, the most Antient was that of *Romulus* without *Rome*, in the *Esquilinæ*, for a particular secret Reason, that the *God* who was the Symbol of devouring *Fire*, might not have a Place in the City. The Sacrifices that were antiently offer'd to *Fire*, were called *Holocaustæ*, which being perform'd, every thing was reduc'd into Ashes. There was another way of Sacrifice, that what fell from the Altar, or remain'd after the Sacrifice was over, was distributed by the Priests

Priests to the People, so that it ended in a Feast. There was another also called *Protervia*, beginning with Feasting, where *Macrobius* says, the Custom was, to consume what remained with *Fire*, so that the Feast ended in a kind of Sacrifice. To this *Cato* alludes, when he ingeniously exposes *Albidius*, who having consumed most part of his Estate in Riot and Gluttony, and losing the remainder by *Fire*, says, that *He had Celebrated the Protervia*. *Dion. Hal. lib. 2. 6, 7, 11.* tells us, in how great esteem *Vulcan* was amongst the Antient *Romans*; the Publick Assemblies meeting in his Temples, Debating Publick Affairs there; for they invoked *Vulcan*, that is, *Fire*, to revenge it upon them, if they did not keep their words, so that what was Transacted here, was esteemed to have a more sacred Sanctification than what was done any where else. And indeed, if Fear had any prevalency in Religion; *Fire* was the God that struck the *Heavens* with the greatest terror; nor, on the other hand, could they expect greater Blessings in this Life from any other; *Fire* being capable of doing so much good and harm.

*Vesta*, was another Name for *Fire* amongst the Antient, tho' with some it signifies the *Earth*. *Fire* as it is a symbolical Name, was called *Vesta*, *Hephætia*, by the Greeks, as *Vulcan Hephaestus*. So *Ovid. 6. Fast.*

*Vesta is nothing but a Living Flame.*

The same Poet also, speaking of *Vesta*, as she signifies the *Earth*, says,

*The Earth stands by its own Power, and standing by that Power, is called Vesta.*

*Dion. Hal. lib. 22.* endeavours to reconcile both Opinions, and says, that *Fire* was Dedicated to *Vesta* because she was the Goddess *Tellus*, and possessed the middle part of the World, *She her self kindles those sublime, shining Fires.*

I must here beg leave to dissent from two very Learned Men, *Lipsius* and *Vossius*, who would infer from hence, that the *Earth* affords Fuel for the Celestial *Fires*, but I cannot see how this can be inferred'd from these words: for how is it possible, that the *Earth*, kindling *Fires* her self, being so very small, with respect to so many immense Celestial Bodies, should be able to supply them with Fuel? It would be but very slender, especially, in regard such vast quantities of Vapours, that Ascend into the middle Region of the *Air*, are there condensed into Water, Snow, Hail, Winds, Clouds and Mists, or Fogs, and so either fall down upon the *Earth* again, or else are dissipated in the *Air*. I must rather here agree with the Learned *Cartarius*, that *Vesta* is that more pure *Fire*, which gives Life to all things that are on the *Earth*; and therefore, to be distinguished from that more gross, which was meant by *Vulcan*. Some of the Moderns declare in favour of *Vossius* here, but I cannot be of their Opinion; for altho' I know very well, that Vapours ascend to a prodigious Height; yet I cannot allow, that they afford Nutriment to the *Sun*.

The Worship of both *Vulcan* and *Vesta*, was very Antient in *Italy*; but the *Romans* had it from the *Albans*, and they from *Eneas*, and the *Trojans*, *Ovid. lib. 2. Fast.*

*We see the Pledges of the Trojan Vesta carried away.*

This

This is also evident from some Antient Medals, on which is a round Temple of *Vesta*, and *Eneas* carrying his Father *Aeneas* on his Shoulders, having the *Palladium* (which if you'll believe them, fell from Heaven) in one Hand, and leading his Son *Iulus* in the other, who also carries some sacred Relicks, which agrees with what *Dion. Hal. lib. 2.* and others assert. *Numa* was the first that Built a Temple for *Vesta*, at *Rome*, and it is generally thought that *Romulus* forbore to do it, because he was the Son of a *Vestal Virgin*, by *Mars*, that is, one of his Priests; or, as *Vossius* would have it (which is as probable) by a Soldier; therefore he durst not either Build her a Temple, or Punish any of the *Vestal Virgins* that had violated their Vows, as *Dion. Halicarn.* says, lest he should put Men in mind of his ignominious Original, tho' *Plutarch*, in the Life of *Romulus*, *Propertius, lib. 4. El. 4.* and *Cic. de Arusp.* says, That the *Vestals* were introduc'd by *Romulus*, and therefore he order'd Publick Fires be kept throughout the whole City.

*Numa* brought them all together to a common place, between the Capitol and Palace, which was committed to the Custody of the *Vestal Virgins*; they were at first Four, then Six, which Number *Dion. Hal.* says, continued to his time. *Plutarch* gives an account of the Building of this Temple. It is reported (says he) that *Numa* built a round Temple, for keeping the perpetual *Fire* of *Vesta*, not to Represent the *Earth*, as if she was *Vesta*, but the Nature of the Universe, in whose Centre, according to the *Pythagoreans*, *Fire* is Situate, calling it *Vesta* and *Unity*; where may be observ'd how much the *Pythagoreans* attributed to *Fire*. I am of Opinion, that the Adoration of *Fire* was much more Antient and Universal than is generally believ'd; for,

tho' the *Heathens* Worshipped many other Deities in different places, and had much greater Veneration for them, yet they thought none so quick, present and indifferently undetermin'd as *Fire*; being always ready to Assist or Hurt, according as it was dispos'd. Upon this account, *Pausanias* says, concerning the Sacrifices which were perform'd in the *Olympicks*; *They Sacrifice first to Vesta, then to Jupiter Olympius.* And *Servius* tell us, that no Sacrifice was without *Fire*, and that *Vesta* was invoked in all of them; to which, this of *Ovid* has relation,

— Then Praying,  
We say, O Vesta, whom we first Adore.

*Cicero lib. 2. de N. D.* says, *The Power of Vesta appertains to the Altars and Fire-Places, therefore all Prayer and Sacrifice terminates in that Goddess, who keeps the most secret things.* In Greece, and the adjacent Countries, this perpetual *Fire* was kept by certain Widows, which were called *Prytannitiae*. In Italy by Virgins, who were oblig'd by the Law to continue Unmarried for thirty Years, and constantly sacrificed and performed other Ceremonies to the Goddess; in the first ten Years they were to be instructed in her Religious Rites; in the next ten, they were to officiate themselves, and in the last, they were to instruct others. After this time, if they would lay down their Sacerdotal Habit, or Ornaments, it was permitted them to Marry; which our Author says, very few did, and those lived very unhappily ever after.

The Laws ordain'd very great Respect and Honour to them; but also inflicted most severe Punishment upon those that were Deflowered: But for the generality, they did preserve their Virginity, and the

the easier, because it was unlawful for any Man to go into their Temple in the Night. *Dion. Hal.* tells us, that *Emilia* and *Tatia*, two of them, wrought Miracles. There were several secret Sacred things deposited in her Temple, which only her Dome-sticks and the Virgins knew of ; amongst which was the *Palladium* mention'd before, and the God *Facinus*, whose beastly Image the *Vestals* Worshipped, that they might cure Children of a Distemper of that Name, when it was hung about their Neck. They had Power to detain Fugitive Slaves that were not got out of the City, by a certain Prayer, or Charm, whose Efficacy had been approv'd by 830 Years Experience, according to *Pliny*. In the 609th Year of the City, *Tatia*, a *Vestal*, accused of Incest, carried water in a Sieve, as *Pliny* says, and many such like Stories. *Q. Cecilius Martellus*, had a Statue Erected for him in the Capitol, with an *Elogy*, for saving those Sacred things out of the Flames.

*Pausanias* in *Corinth.* and *Ovid.* in *Fast.* say, that antiently there was no Image of *Vesta*.

*Vesta, or Fire, then no Image had.*

But the Image of *Vesta* is upon Antient Medals, and a *Fire-Place* in her Temple, where the Virgins attended, cloth'd in long and square *Suffibulums*, holding a *Incense-pot* in one Hand, and a *Chalice* in the other. *M. Choul* exhibits to us a very Antient one of this sort. *Agellius* and *Alexander ab Alexandro c. 18.* informs us, that the number of the *Vestals* was at last increased to Twenty ; whereas *Ambrofius* mentions only Seven, as we have it from *J. Lipsius*, who questions whether they were that number.

She that was first taken, or chosen by the *Pontifex*, was called *Anata*, and the chief, *Maxima*; as appears by an Antient Inscription of *Fl. Monilia*. Their Hair was carried to the Lote-Tree, according to *Pliny*; perhaps, because this Tree was Sacred to *Juno*, who was called *Lucina*, from a Grove of Lote-Trees. Because the *Vestals* did renounce Marriage, therefore they offer'd up these Spoils to *Juno Pronuba*, before the *Pontifex* admitted them into the College. *Festus* gives an account of their being Shaved; *The Vestals were Shaved when the Pontifex received them into that Sacred College, and Consecrated them by a certain Verse, or Charm, and they were Devoted to the Gods.*

The Publick defray'd the Charge of the Publick Fire they kept; whenever that Fire went out, they put something, that was easie to kindle, in a small hollow Vessel, which took Fire by the Sun-Beams, that United in its Centre, as *Plutarch* testifies. If this Fire accidentally went out, it Prognosticated some publick Calamity; and whenever that happen'd, they forbore to transact any Civil Affairs, and to dispense Justice, till a solemn Atonement was instituted. But if it did not go out, it was new kindled every Year, on the *Calends of March*.

The *Vestal* Rites were almost abolish'd, with the *Vestals* themselves, in the time of *Theodosius Junior*; notwithstanding the great Intercession made by *Symmachus*, on their behalf; who Prognosticated that an Universal Famine, and great Dearth in all the Provinces would ensue; saying, it was impossible but they must all Perish, because all Religion was in contempt amongst them. To whom *Praudens*, describing the *Vestals* of that Age, Replies:

*Drown'd*

Drown'd in deep Grief we are, who live to see,  
Vestals Chast Rites, thus in contempt to be,  
Palladium's naked, th' Virgins shrink with Cold ;  
Their Fire's extinguish'd now, deny'd of Gold.

Afterwards describing what course of Life they led, he says :

*The Vestals Chastity, I here will Sing,  
Devoted Virgins in their Blooming Spring,  
And severe Laws prescrib'd to keep them so,  
Forbidden what their Wishes prompt them to.  
E'er yet their Minds thro' tender Age can abuse,  
What's for their good, or for their harm refuse.  
Before their Natures, and their Wills are Strong,  
Justly to think, or judge of Right and Wrong ;  
Or bow th' Affections with the Body grow,  
The Self-denying doom they undergo.  
In Blooming Youth and Innocence betray'd,  
To Cursed Altars, thus are Victims made.  
With false Ideas of true Virtue fill'd,  
To Loath the Marriage-Bed, in them's instill'd ;  
And honestly to gratifie their Sense,  
Is to be guilty of Incontinence.  
Inspir'd with Chastity's bright Specious Name,  
They Starve themselves, to Feed a Lifeless Flame.  
Suppress their tender Natural Desires,  
To attend with Zeal, the Superstitious Fires :  
And, thro' the notion of a Rite Divine,  
To Barren Age, they watch th' enlightn'd Shrine.*

But

But ah ! How curst is the stale Virgins State,  
 When 'tis unwillingly their wretched Fate ;  
 They no Restraint, whilst Immature, can grieve,  
 Nor want of Blisses which they can't conceive.  
 But Passions Ripen'd once to fierce Desire,  
 Then Prohibitions but increase the Fire :  
 Debarr'd of Joys they seemingly despise,  
 What don't they suffer thro' this forc'd disguise ?  
 What Conflicts feel compell'd to act the Saint ?  
 The Flesh like Surges, rising by constraint.  
 What Thoughts impure, tho' Bodies truly Chaste,  
 On restless Beds their Teeming time they waste ;  
 Nor e'er despair of the dear long'd for Bliss,  
 Quench hot Desire, and make their Torments less.  
 In vain they wish, like Tantalus in vain,  
 The beauteous Prospect but augments their Pain.  
 frustrate their Hopes t' attend the Sacred Fires,  
 And grow decrepit e'er their Charge Expires.  
 Worn out at length with Irksome Virgin Pains,  
 Our Vestal seeks Relief in Hymen's Chains ;  
 Would fain, tho' Old, the Marriage Pleasure prove ;  
 Joys, which she seem'd to scorn whilst fit for Love.  
 The Sapless Wretch, not longer much to live,  
 'Gainst Nature, would her, mispent Time relieve.  
 Loathing the odious Name of a Stale Maid,  
 She Weds, when for her Office too Decay'd ;  
 Then Doating, strives for Bliss with faded Charms,  
 And Hugs her frightned Spouse with Mummy Arms.  
 In vain she claps her Wither'd Cheeks to his,  
 With Beldam Looks, and many a Tastless Kiss ;  
 All Joys are with her Youthful Beauty fled,  
 Who scarce is Luke-warm in her Bridal-Bed.

When

When sacred Mitre binds her scatter'd Hair,  
And for these sacred Rites, they her prepare ;  
In Publick State, thro' the admiring Crowd  
The Glorious Virgin's carried, who aloud  
Proclaims the Crimes of the amazed Throng,  
Then she retires both Innocent and Young,  
Unto her Cell, to glut her Holy Eyes  
With Blood and Slaughter, bear the dismal Crys  
Of mangled and expiring Combatants  
Attir'd with all her sacred Ornaments.  
This tender Wretch ! rejoices at the sound  
Of Clashing Weapons, when the fatal Wound  
Is given, then she crys, how charming is't ?  
Bidding them thump his Breast with clenched Fist,  
Until he quite expire, and cannot find  
The least remains of Life are left behind.  
But here's their Merit ; they do Watch and Pray,  
For Rome's Prosperity both Night and Day ;  
Preserve the Lives of the mean vulgar Sort,  
Procure Prosperity for those at Court ;  
Their Heads in strange mysterious ways attire,  
And Sacrifice in Subterraneous Fire,  
With dismal tones, for to such Rites as these ;  
Ghosts only are admitted Witnesses.

Then Subjoins.

August Ausonian General we Pray ;  
These Wretched Rites, with th'others take away.

I have

I have quoted this, to shew my Reader how much the *Vestals* in that Age had Degenerated from the former. For further information, see *Justus Lipsius, Syntag. de Vest.* and *Vestal.* where he shews how extensive the Worship of *Vesta*, or the most pure *Fire*, or, as I rather believe, of *God in the Fire*; grew; that it was carried into the very *Indies*. *Leo Africanus*, says, that *Fire* was Worshipp'd in *Africa* to this very day; and perpetual *Fire* kept, according to the Custom of the *Vestals*. Many Authors assert, the same is also observed in the *East* and *West-Indies*.

So much for *Fire*, under the Names of *Vulcan* and *Vesta*, for I cannot spare time to discourse of their Temples and sacred Rites; or whether *Tubal-Cain* was *Vulcan*, or insert the various Opinions of Grammarians concerning the Etymology of the word. I have insisted long enough on the Adoration of *Fire*, and those things that have a relation unto it. I come now to the *Air*, intending elsewhere to treat of the manner of Purgation by *Fire*, used amongst the *Heathens*.

### *Of the AIR.*

After the occult Operations of *Heaven*, and the apparent of *Fire*, nothing hath such an universal Influence over all Sublunary things, as *Air*. Its Parts being so Tenuous and Adapted for Motion, that it touches, encompasses and penetrates all things about us; wherefore it is impossible but it should differently affect us, according to the Diversity of its Temperature and Qualities.

In this Element therefore, as in a large Field, *Heaven* having stor'd up the Seminal Causes of things, and they being received by the Winds and Rain,

Rain, generated in its middle Region, descend upon the Earth, where being clothed with a more solid Body, by its Power and Assistance, produce something Visible ; which, for certain Celestial Rotations, continue to perform their proper and particular Functions amongst us. This time being elapsed, and the Contexture of their Bodies dissolved, they return to their Original place (which, according to the Antient Philosophers, is called *Hades*, or *Orcus*) to perform new Periods there, or in some other place, after a limited time. For being endued with a plastick Power, they do not Operate on one Element only, but, like Statuaries, Form any Matter into what Figure they please. Wherever they are, they are active, constant and assiduous, in performing their natural Functions. Both Heaven and Earth are constantly Trafficking in these Airy Regions, as at a Publick Fair or Mart, some things being received up, and others sent down, by way of Exchange. But in regard this Mysterious Philosophy will meet with very little credit amongst the Vulgar ; I shall proceed no further in it, and observe Quintilian's Advice, never to insist long upon things not Substantial or Beneficial. This notwithstanding, is undeniable ; that without *Air*, Men would be Deaf, Blind and Dumb, and could not subsist one Moment ; nor even *Fire* it self. The World, according to *Varro*, says, (S. Aug. de Civ. Dei, Cap. 8. is divided into two Parts, *Heaven* and *Earth*, and the *Heaven* is *Aether* and *Air*, the Nourisher of all things. From this *Air*, it is we draw the Breath that Preserves and Refreshes us, and likewise Contagious Distempers, when it is infected.

Here it must be observed, that, according to the Opinion of the Antients, there was very little difference

rence between *Aether* and *Air*; and in their Mystical Philosophy, *Jupiter* and *Minerva* were promiscuously used for both. So *Ocellus*, *Nature* and *Generation* govern all things; which, according to their common opinion, is to be understood, that the *Aether* was more noble than the *Air*; but the *Air*, with respect to us, was nearer and more beneficial: Yet it must not be denied, that many New things are generated in the *Aether*, as we have proved before; and the *Chronicles of Ferrara* tell us, that betwixt Seven and eight at Night, a Star of such Splendour and Magnitude appeared, that the Heaven seem'd in a Conflagration; from whence some conclude, that the *Aether* and *Air* are very near of the same Nature, and both of them the Subjects of Generation and Corruption, but those in the *Air* more frequent. The *Aether*, in its own Nature, is most *Energetical*; but the *Air* is naturally more Cognate and Agreeable, continually Drawing it in, and Breathing it out; and so familiar an Element to us, that it approaches our very Heart. Neither Astronomers, nor the Learned in *Opticks*, have determined any thing certain concerning the Magnitude or Extension of this Element: For having recourse to Mathematical Instruments, to observe the Magnitude and Distance of the *Aether* and *Air*, and the Celestial Bodies, they run into many Errors, as I shall shew.

And here Astronomers first suppose, that their Centres coincide with that of the World, tho' they are distant an intire Semidiameter of the Earth, which is the true cause of this mistake, for *Fr. Patric.* proves the Earth is not a Point, in respect of the Heaven, but a proportional Quantity.

Another Error proceeds from supposing, that by their Instruments, they observe half the Heaven above

above the *Horizon*, which is impossible, considering both the Sights thro' which they observe, and the various position of the Eye. The Density also of the lower *Air*, and the purity of the Superior, the multitude of Mists and Clouds, every were dispersed, must cause various Refractions; and thus the thickness and inequality of the *Medium*, occasions as great Error, as the uncertainty of the distance.

These things I have treated of more largely in my Book *de Veritate*, and also in another not yet Publish'd, *de Errorum Causis*. I could also here confute Astronomers, by the Doctrine of *Opticks*, but shall only Explain the common Notions, concerning the Density of the *Air*. *Vitellio's* Opinion is, that the *Earth* is distant near 51 *M. P.* from the *Clouds*, and that the *Air* doth not extend above 200 *M. P.* from thence he computes the *Aether*. *Aristotle* says, that the *Air* is an hundred times larger than the *Earth*; to which if we should add the imaginary Extent of the *Aether* (as some describe it) according to *Tycho Brabe's* computation, they will be 52 Semidiameters of the *Earth*, which he makes the Distance between the Superficies of the *Earth* and the *Moon*, and then it will be an hundred Thousand times larger than this *Globe of Earth and Water*.

*Air* was not only accounted a Deity by the Priests, and the ignorant part of Mankind, but by many of the Philosophers, particularly *Anaximenes*, *Milesius* and *Diogenes Apolloniates*. The *Affryians* anciently Worshipp'd it, and some amongst the *Africans*: *Firmicus, lib. Prof. Rel.* says, *The Affryians and part of the Inhabitants of Africa esteem'd the Air an Element, and pay it an imaginary Veneration, and attribute both the Names of Juno and Venus the Virgin to it.* The *Egyptians*, by *Minerva*, meant the *Air*. The *Greeks and Romans* (according to many Writers) some-

sometimes represented it by *Jupiter*, sometimes by *Juno*; for, believing that there was Male and Female in the *Air*, as in all things that have Life, they called the Superior *Jupiter*, and the Inferior *Juno*. So *Seneca*, *They esteem'd that the Male Air, in which the Wind was; That Female, which was slow and cloudy.* Thus much concerning the *Air*, and its Adoration under the Name of *Juno*.

### *Of W A T E R.*

**T**HE *Heathens* Ador'd *Water* also, believing all things had their Original from it, because it was more capable of Condensation and Rarefaction than any other Element, and by reason of this Vicissitude, things sometimes appearing, and at other times disappearing, they paid Divine Honour to it, as a certain *Deity*, or *Principle*, tho' not to its External Body or Matter, but to an Internal Divine Power or Virtue, Operating in it. Thus *Cicero*, lib. 1. de N. D. says, *Thales*, who first made a Disquisition into things of this nature, made *Water* the Original Matter of all things, and *God* the *Soul* or *Mind*, that formed them out of it. How much *Water* conduces to the production of Vegetables, is very evident from an Eminent Instance in the beginning of this Book. The Antients were of Opinion, that the seminal Causes of things were in the *Sea*, *Rivers*, *Fountains* and *Lakes*, as well as in the *Air*, and the *Rain-Water* contain'd in it.

Some were of opinion that not only Brutes, as *Horses*, *Cows*, *Hogs* and *Dogs*, but Mankind, both Male and Female, did proceed from the *Sea*, in regard some *Sea-Fish* seem to represent their Form and Figure; which Paradox they endeavour to maintain, by asserting, When those sort of Animals creep out

out of the Sea, and get on Shore, Nature, by degrees, furnishes them with proper Organs to Live here, like *Ampibious* Animals, removed from one Element to another, by the assistance of Nature ; at last these Off-springs of the Sea had Speech, and such Members as we have, and by degrees, changed their Pristine Shape, which also happen'd in other Animals ; and that this might not seem new, or strange, they allege, that it supplies Necessaries to all that live on this Globe of Earth. I should not have mentioned this unaccountable and monstrous Opinion, but that Antient Philosophy hath given us no tolerable account of the Original Production of Man ; and it is most certain, that *Water* does contribute very much to the Generation of Man, and all other things. The *Humidum Radicale* is requir'd as much, and perhaps more than Heat, to compose a compleat Man ; and we oftner Die for want of Natural Moisture, than by the extinguishing our Heat. This Humidity consists in an Oily or Balsamick Substance, not in a Watry ; for that oppugns and destroys the Heat, whereas the Oily feeds and supports it ; tho' Worship was paid to all kind of Moisture, under the notion of *Water* only.

When we consider the Parts of this Element more particularly, the Sea first occurs ; which *Dans-gnus* proves, by many solid Arguments, to encompass the whole Earth, to whom I refer my Reader. Upon this *Hypothesis*, I cannot conceive that there can be so great a quantity of Subterranean Fire, as is generally believed. It must also be supposed, that the Earth is full of Caverns, thro' which the *Water* passes and repasses, according to what *Vossius* says was the Opinion of Mariners, that the Sea was rarely above half an *Italian* Mile deep, excepting some few Whirlpools only, which are a

full Mile, and others not to be Sounded, as about the Isles of Flanders, and others in the *Pacifick Sea*. The Length and Breadth of the Sea, doth equal, if not exceed that of the Earth, separate from the Sea; if we compute it by what is known of the World here, consult *Alex. Piccolominæus*, who hath wrote particularly on this Subject. Authors give two particular Reasons for the Saltneſs of the Sea. 1. That the Sun exhales all the fresh Parts of the Water. 2. When these fresh Parts are separated, the others become Aduft. But then great Rivers and Lakes also should be ſo; the Tenuity of River Water being no obſtruction, for the Sun's Influence will be more powerful on them; nor that it is not ſo deep, for the nearer any Water is to the Earth, the ſooner its thicker Parts become Aduft. If this were true, then it would follow alſo, that the Sea was not Salt from the beginning, but became ſo in tract of Time, which I cannot fee how it can be proved. The only cause that I conceive, is, the wonderful Universal Providence, which gave it a Saline quality, and endued it with Motion by its Ebbing and Flowing, to adapt it to the Nature of those Animals that live in it; for if that vast quantity of *Sea-Water* were fresh and motionleſs, as Lakes are, I question not but the whole Air would be Contagious and Infected. He therefore that requires any other Reason hereof, may as well ask, why Fire is Hot, Earth Solid and Dry, and things of the like nature; for they are the immediate production of Nature it ſelf, and not otherwise to be known, but in their own Principles; tho' the Ebbing and Flowing of the Sea, do ſo exactly correspond with the various Motions of the Moon, as to give Philosophers good Grounds to conjecture its Original proceeded from thence. There is nothing

thing seems more strange, than that the Sea should neither grow fresher nor fuller, notwithstanding the vast confluence of Rivers that have emptied themselves into it for so many Ages ; for it, according to *Aristotle*, all Rivers tend to the Sea, as their common Receptacle ; yet, why should they neither change its Taste, nor increase its Magnitude ; and how comes it to pass, that Fountains and Rivers are fresh ? Nor will it be a sufficient Answer, that Rivers and Springs dispersed every where about, do pass thro' the Subterraneous Caverns of the Earth, and are Dulcified by degrees ; their Motion being uncertain, curv'd and slow, whereas Rivers haste to the Sea by a rapid impetuosity ; so that there can be no proportion betwixt those difficult passages that the Water has thro' the occluse Pores of the Earth, by which it becomes fresh, and the Precipitous Violence of Rivers. But the inquisitive Sciolist, to shew how accurately he pries into Nature, will endeavour to find out second Causes for those things which proceed directly and solely from the most wise Counsel of God, which establish'd them for the first and Original Perfection of things.

There is something worthy our Observation concerning this impetuous Motion of the Sea, which lashes its Shores on all sides, rising and falling, and, according to *Pliny*, Purging its self every Full Moon. Moderns are of Opinion, that this Reciprocal Motion of the Sea, is caused by the Diurnal Motion of the Earth, but this meets with many Objections. For allowing the Earth's Diurnal Motion, how will it solve the Ebbing and Flowing of the Sea, seven times in 24 Hours ; there are also exotick and unaccountable Tides in many Seas, in different Parts of the World. Our Water here, must seem to stagnate to some, especially at *Afferum* in *Liburnia*,

*nia*, where the Sea Ebbs and Flows above 20 times a Day. This will not in the least solve the Diurnal, Weekly, Monthly, every three Months, half Year, and Annual Motions of the Sea, for such great Variety is found in it by observation. There are yet more and greater Difficulties occur, if we endeavour to solve this Reciprocal Motion of the Sea by the Moon, especially, what *Augustus Cæsareus* Reports, that the Moon being *South-West* or *South*, then it was High-water ; when it was in the *East* or *North-West*, then it was Low-Water ; and on the contrary, the Moon being in the latter, it was High-Tide in the *Mediterranean*, and Low-water at the former. The Reason whereof, no Person ever yet pretended to Deduce, either from the Diurnal Motion of the Earth or the Moon. Neither, according to *Aristotle*, will the Sun's Exhaling and Agitating great quantities of Winds answer these objections, or the Situation and Figure of the Shores and Bottom ; the Decursion and Regurgitation of the Ocean, or its Imitation of the Heavens in its circular Motion, the great Rocks and Sands that are cast up in it, the Moon's ascending to the *Meridian*, or its descending to the *West*, or any other of her Positions or Motions, can afford us nothing satisfactory. I proceed to the Saltiness of the Sea ; Salt boyld, is more Hot than other Water ; from whence it is probable, that the *Caspian* Sea is very Calm, having Eighty Rivers, and five Lakes running into it, which dulcifie its Water; another Cause may be its Rarefaction in Flowing, and Condensation in Ebbing. I have proved by many Instances, that the Ebbing and Flowing of the Sea, cannot proceed solely from the Moon, for then all Waters would suffer the same Mutation ( as Fire burns all Combustible Matter ) how comes it to pass,

pafs also, that it is not at the same time every where, and that it should happen to our *Antipodes*, when the Moon doth not appear to them ; that the greatest Tides should be at the New as well as Full, and not in any of the intermediate Times ; her Appearance being always greater than at the New, it might rationally be suppos'd, she should have the greater influence. These amongst other Arguments are sufficient to evince, that the Moon is not the sole Cause of the Ebbing and Flowing of the Sea, but my Design will not permit me to insist longer on this Subject. This Reciprocation of the Sea, is also two-fold, one of which was unknown to the Antients, who generally Coasted on the Shore, and very rarely put to Sea. The first is from the *North* to the *South*, for they Sail sooner from this Point to the Opposite, than on the contrary ; therefore, tho' each have as fair Winds, *Danes* and *Norwegians* will make a quicker Voyage to *England*, than the *English* can thither. So we Sail sooner by much to *Spain*, than they can hither ; this Experience proves : But whether it proceeds from the Bottom of the narrow *North Seas*, or which is more probable, from the Rapid Torrents of Snow and Rain, which make Inundations in that Frigid and Moist *Zone*, I shall not determine.

There is another Motion observable from the *East* to the *West* ; Sailors will tell you, that they can make a Voyage from *Spain* to *America* in a Month, and are Three or Four coming Home ; which tho' it may be occasion'd by the Winds, in the *West-Indies*, Blowing constantly (for some stated time) from the *East*, yet the Sea is certainly upon the Declivity, from the *East* to the *West*. This is very Observable also in the *Mediterranean*, *Adriatick Gulf*, and the *Euxine*, for the Passage is much

Quicker from any Ports near *Egypt*, or *Pbaenia* to *Spain*, than back again. Also they Sail much sooner from the *Philippine* or *Molucca Islands*, to the *Cape of Good Hope*, than from thence to either of the other Places ; but whether this proceeds from the Declivity of the Sea, its Flowing and Ebbing on those Coasts, or by the Impetuosity of the Rivers that come from the *East* and *South*, I shall leave my Reader to judge. To conclude this Discourse of the different Motions of the Sea ; as soon as the Antients knew any of them, they immediately paid Adoration unto it, and the rather (as *Pliny* faith) because the Wonders of Nature are no where so conspicuous. I proceed now to its Inhabitants, who far exceed all other Animals in Magnitude. Of this sort are all the *Cetaceous* kind ; amongst whom the *Whale*, *Crampus*, *Physeter*, *Orca*, *Pristes*, and *Scolopendra Marina*, were known to the Antients ; but there have been many more kinds, lately discover'd about *Island*, and other Parts of the *North Sea*, and the *Indies*. As far as I can find, the great *Leviathan* was known to the *Jews* only, tho' I question whether the *Rabbins* have left us any Description of it.

There are several Reasons may be given, why Fish should exceed all other Animals in Magnitude. 1. They are compos'd of a moister Substance, 2. They have their Food always about them. 3. They live to a very great Age, never any Person yet found a Fish Dead with Age. *Gallileus* gives us a very good Reason, why the Sea produces Animals of such vast Dimensions, beyond Terrestrial ; because in the Terrestrial, the Bones sustain the Flesh, in the others the contrary. For if the Flesh of *Whales* did not (like Cork) support their Ribs and Bones, their own Weight would sink them ; where-

wheretore, when by any Tempest they are driven on the Sands, or by chance come into a shallow Sea, not being able to spring up and get off for their vast Bulk, are left there a Prey.

There formerly were, and now are, many Testaceous and Crustaceous Animals in this Element, which seem the Luxuriant Sport of the Works of Nature, and deservedly attract the Admiration of the most Speculative Part of Mankind; seeming to proceed from an informing Power, naturally belonging to the Sea it self, upon which account the *Heathens* thought it deserv'd to be Honour'd with no small Adoration.

The miraculous Works of Nature, are no less conspicuous in fresh Water; some Common Water wets and mollifies, and other not only hardens Chalk, but petrifies Wood, there being a Theatre Built of such Stones. Some Waters appear of all Colours, others are of all Tastes, some quench Fire, others, particularly, those that are betwixt Bononia and Frenzvolam, shine like Fire against Rain. Some Bath-Waters are very Hot, and others are so Cold, that they extinguish the natural Heat. Some again quench Thirst; but others, particularly those near the Sea, increase it. Some are altogether Insipid, others are Impregnated, not only with the Taste, but Virtue of all Fossils or Minerals. Some provoke Urine, and expel Gravel and Stones from the Bladder, others generate them. Some are endued with a Purgative faculty, others stop the Flux. Some are good for the Eyes, others are as much Prejudicial. Some cleanse and whiten Wool, others give it a new Tincture. Near some Waters, particular Trees will thrive and flourish, which decay and wither near others; only Fish that are mute will live in some Water, and others breed nothing

but Croaking Frogs. Some *Waters* make Men Sober and Abstemious, whilst others intoxicate them. Some make Men run Mad, and others reduce them to their right Senses, by removing one of the greatest Symptoms, Exorbitant, Lascivious desires ; if we may credit what is related of the Fountain of *Cyriacus*. Some whet the Wit and improve the Memory, others make Men stupid and forgetful, an account of all which may be seen in *Pliny*, *Strabo*, *Vitruvius*, and others.

To conclude, Nature cannot furnish us with another *Recipe*, so Beneficial or Destructive, but *Water* it self may be found to perform the same.

Much might here be said of *Snow* and *Rain-Water*, but it is not to my present purpose : Tho' I cannot omit the Reason which the Learned *Vossius* gives, why some Springs Increase and Decrease with the Sea. *The Water* ( says he ) *which is near to the Sea, and proceeds from it in direct Veins and Passages, is Affected as the Sea it self is* ; but on the contrary, that which runs thro' various Meanders, and a long way ; for before it can come into the Well, if it were High-Water at Sea, it then is Ebb, and if it were the lowest Ebb, it may be High-Water. Here many Difficulties arise ; for in some Parts of the World, particularly in this Island, there are Springs and Wells that correspond with the Motion of the Sea, some Rising, and others Falling at the same time with it ; as *Vossius* hinted. But if the Sea should have immediate Communication with these Springs or Wells, by subterraneous Passages, I see no reason that they should continue fresh ; and likewise, if some Springs and Wells had this secret Correspondence, why not all, or when some Rise, others Should Fall. With deference therefore to so great a Man, it is my Opinion, that the *Air* is Agitated by some secret Pores at

at the beginning of Flood, and afterwards the *Water*, till it swell up and Rise, and then Falls down and subsides by the same degrees, as the Sea retires. But, I suppose it quite otherwise, in those Springs and Wells, whose Motion is opposite to that of the Sea; for in that Case, I conceive some very narrow Pores or Passages between them and the Sea, but closed up at that end next the Sea, and so full of *Air*, that it will cause the *Water* in the Spring or Well to Rise, for there may be in a freight Tube, such a proportion of *Air* to *Water*, that may move and expel it; but when the Sea Rises upon a Sandy Bank, and fit to give it Reception, being nigh the side of one of these subterraneous Pores, begins gradually to insinuate it self into these Pores, and to possess it self of the place of the inclosed *Air*, and expels it thro' the Pores of the *Earth*, into another more remote side, and so the *Water* that before was supported by the *Air*, falls by degrees; but as the Sea Falls, the *Air* returns into its former Station, and Raises the *Water* up again by the same degrees.

The probability of this is evident from several Pneumatick Experiments; but I shall not presume to determine any thing in so abstruse a Matter, my Design being to shew, that there were many things so miraculous in *Water*, that occasioned the *Heathens* to pay it divine Adoration, especially, being so useful an Element, and always at Hand.

The *Egyptians* were the first, as *Athanasius*, who was one of that Country, testifies; saying, *Some Ador'd Rivers and Fountains, but the Egyptians especially Worshipped Water, and called it a God.* The River *Nile*, was in greatest esteem amongst them, *Jul. Firm.* says, *The Inhabitants of Egypt perceiving the great Advantages they received from Water, Worshipp'd, and put up Prayers and Petitions unto it.* Many Wa-

ter-

ter-Animals were held Sacred amongst them, and a sort of Fish, which was Scaly, and the *Eel*, *Herodot.* lib. 2. The mystical Name of *Water*, amongst the *Egyptians*, was *Osiris* or *Siris*, especially the *Nile*, as *Plutarch* says: For *Osiris*, which signifies the first Principle of all good, was the *Sun* in *Heaven*, and *Water* upon *Earth*, particularly the *Nile*; which ought not to seem strange, for (as *Cartarius* observes) the same *God*, signifies often different things, and on the contrary, different Names are often applied to the same thing; which I conceive, proceeds from the Priests Explaining their *Mysteries* in different Countries, according to their own Interest and Humour, or to make them Intelligible to the People; this ought to be constantly consider'd, or else it would be impossible to understand *Ethnical Theology*. *Canopus*, one of *Menelaus's* Mariners, but afterwards Transform'd into a *Star*, signified *Water*, amongst the *Egyptians*; whose Priests, by an ingenious Trick, not only exceli'd, but totally extinguish'd the *God* of the *Perians* and *Chaldeans*, as we have it in *Rufin. Eccl. Hist. and Suidas*; for they and the Neighbouring Nations, Proclaiming *Fire* the Great *God*, because it consumed all sorts of Materials, and Exercis'd a *Despotick* Power over them: The Priest of *Canopus*, being not well pleas'd with it, contriv'd this Stratagem; He gets *Hydria*, which was the Figure representing *Canopus*, made Hollow, and full of small Holes in the Bottom; this he fills with *Water*, and stops the Holes up with Wax, and so brings forth his *Watry Deity*: His Adversaries, secure of Victory, make a *Fire* under *Hydria*, but the Wax soon melted, and the *Water* ran out, and presently extinguish'd the *Fire*; but whether the Event ended in a Jest, or had a Religious Succes, is not so evident, tho' it is very manifest, that the Priests of the *Magi*,

*Magi*, held that *Fire* and *Water* were the Principles of all things. *Vitruvius Proem. lib. 8.* where he also says, The Priests, according to the Customs of the *Egyptians*, shew that all things proceed from Liquids. When they cover *Hydria*, which is carried to the Temple, with the most profound Devotion imaginable, they prostrate themselves on the Ground, and lifting their Hands up to *Heaven*, render thanks for the productions of Divine Benignity. Thus much of the Adoration of Fresh *Waters*, especially, the *Nile*. They had such an awful Veneration for the *Sea*, by the Name of *Tybo*, that they would admit of no Salt upon their Tables, because it was his Froth, nor offer to Salt any Fish, because they were his Inhabitants, and should incur his severe Displeasure by it ; nay, they even abominated Sailors, because they used the *Seas* ; but whether this were on account of their terrible apprehension of the Deluge, or for any other reason, I shall not here enquire into.

The *Egyptians* took this *Deity* for the *Neptune* of the Greeks, whom their Neighbours the *Lybians* Worshipped by the Name of *Pelasgus*. But they did not pay any Divine Honours to *Neptune*, concluding, both of the merciless *Sea*, and inexorable necessity of *Fate*, tho' they were *Deities*, yet that no Supplications ought to be made unto them.

*Her. lib. 1. Strabo lib. 15. Cl. Alex. Admon. ad Gent. Arnob. lib. 6.* and others, tell us, that the *Persians* paid Divine Worship to *Water* also, and held it impious to make Urine, Spit, or cast any nasty thing, or, so much as wash their Hands in any Running Stream, as I said before. *Corn. Tacitus* says, it was esteem'd very irreligious, to Spit into the *Sea*, or to contaminate it with any thing, tho' never so subservient to Humane Necessity. If this Custom was obser-

observed by those that make long Voyages, it would occasion a great mortality amongst the Sailors, for nothing doth more contribute to preserve them in Health, than Cleanliness. The Persians Sacrificed Horses, but more especially, White to Water, which I conceive was done, in Honour of Neptune, of which, I shall give an account hereafter.

The *Atergatis* of the *Assyrians*, according to *Vossius*, had a reference to Water. But this seems very much strain'd, for not long before, he tells us, we are to understand whatsoever is subject to the Power of the Sun by it; and from thence collects, in regard the Sun hath an influential Power over the Moon, and the Moon over the Water, therefore *Atergatis* might have reference to Water, but this is a very weak way of Arguing, for by the same Reason, it may be extended to the Air and Earth, and very many other things under the Solar influence, as well as Water. He adds, this is evident by the Figure, which was a Woman upwards, and a Fish below, and the Name *Atergatis* signifies a great and excellent Fish. The Priests eat broil'd and boil'd Fish in the Presence of their Goddess, in Honour of her. But tho' her Figure was a Woman above, and a Fish beneath, there is no consequence, that she must therefore signify Water, or have any relation to the Adoration of it. If he had told us, that tho' the Woman was not Worshipped, yet the Fish was, he had not so much impos'd on us, as, that *Atergatis* signifies a great and excellent Fish. Also if *Atergatis* were a Fish, it is strange, that her Priests should eat Fish in her Presence, for it will be hard to find any of the Antients, that ever boil'd and eat their Gods, and pretended it was done in Honour of them. I rather incline to depend on the Authority of *Macrobius*, and that *Atergatis* signifies, neither Water, nor

nor an excellent *Fish*, but the *Earth*, as its Effigies, according to his Description, confirms ; and I am the rather of this Opinion, because the *Affyrians* were so far from eating of *Fish*, that they refused to catch them, as *Vossius* himself says, *lib. 2. cap. 36.* The most probable Conjecture is ; *Atergatis*, a Queen of *Syria*, put out an *Edit*, that no Persons should eat *Fish*, because she loved them so intirely her self, upon which account her Priests only, afterwards, in imitation of her, eat broil'd and boil'd *Fish* before her Statue, whilst the Spectators gazed on with Hungry Bellies. However it was, I cannot easily see, how these Contradictions in *Vossius* can be reconciled. But enough of this.

I make not the least doubt, that the *Affyrians* Worshipped *Water*, as well as other Elements, tho' not by the Name of *Atergatis*. Nor is *Vossius* any more successful in his Proofs, that *Water* was intended by the *Dagon* of the Inhabitants of *Palestine*; tho' this Image was supposed to be half Man and half *Fish*, yet there is no consequence, that *Water* was worshipp'd. My Opinion is, that these Rites had their Original from a certain Fable ; *Atergatis*, or, according to some, *Derceto*, casting her self into a Lake near *Ascalon*, abounding with *Fish*, was preserved by the *Fish*, and at last Metamorphiz'd into one ; nor is it in the least improbable, that the Villainous Priests imposed some such Story as this, concerning their *Dagon*, upon the Populace, see *Seld. de Dif. Syris.*

But whether *Euronyme*, who was esteem'd the Daughter of *Oceanus*, and had the same Statue as *Atergatis*, or *Derceto* ; as also the *Sirens*, may contribute any thing to Elucidate this Matter ; I shall leave to the enquiry of others. Some were of Opinion, that she was *Diana*, *vid. Pausan.* that *Deity* was Worship-

Worshipped by the *Pitigalenses*, that Inhabited *Arca-  
dia*, her Temple was open every Day, and Publick  
and Private Adoration paid unto her.

Water had antiently, both *Masculine* and *Feminine*  
Names; which for the better understanding of their  
History, it will be necessary to observe, as usual in  
the Names of most of the *Gods*; so in Sacred Scri-  
pture, *Josh.* 46. 8. the Female Sex, seems to be gi-  
ven to the *God* of the *Hebrews*; for which, amongst  
others, consult the Learned *Licetus*, *lib. de quaestis  
per Epistolam*; amongst the Names of *Waters*, the  
*Ocean* obtains the Principal Place: The Antients  
esteem'd him the Father of the *Gods*. To *Homer*, *The  
Ocean Father of Gods*, *Tethys the Mother*. *Moses* also  
says, that *Water* was created the first Day; to this,  
something that has been hinted before, may be re-  
ferred. The Images of *Oceanus* and *Neptune*, were  
not much unlike, but *Oceanus* was esteemed the El-  
der, and *Neptune's* Grand-Father; *Vossius* says, that  
*Oceanus* signified the exterior, and *Neptune* the inter-  
ior *Sea*, or all Watry Humours in general. The  
Worshipping of the *Ocean*, is deliver'd in *Justin. lib.  
12. When Alexander had subdued the City, he returned  
to his Ships, and offer'd Sacrifice to the Ocean*. The  
Greeks called the *Sea Poseidon*, and the Romans, *Nep-  
tune*. *Herod. lib. 7.* says, Sacrifices were offer'd to  
*Neptune the Deliverer*. The same Author mentions  
a Temple of his amongst the *Patideatæ* and *Carians*.  
*Plin. 31.* tells us, the Romans celebrated the *Neptuna-  
lia*, on the tenth of the Calends of *August*, and in  
the Calendar is, *D. Nept. Lud.* The whole Month  
of *February*, also was sacred to him, either to make  
him Propitious to the Sea-men in the *Spring* and  
*Summer*, or because Expiatory Purgations perform-  
ed that Month, were not done without *Water*. The  
Sooth-sayers dedicated *Galls* to *Neptune*, think-  
ing, Bitter very agreeable to Bitter. Nep-

*Neptune* was the first that broke Horses, and taught Horsemanship; and at last, is reported to be chang'd into an Horse himself. He had a most wonderful prodigious Temple amongst the *Atlantides*, where he was Seated in a large Chariot, with a Bridle in his Hand, and his Head touching the very Roof of that vast Temple; tho' *Herodotus* says, his Statue was of Brass, and but seven Cubits. From hence it was that the *Circenian Games*, which were performed with Horses, were sacred to *Neptunus Hippius*; but according to *Livy*, instituted in commemoration of the Rape of the *Sabine Virgins*. These Games were called *Consualia*, by the *Romans*, and *Hippocratis*, by the *Arcadians*; (during which time, both Horses and Mules were exempt from Labour and Crown'd with Flowers) from some Subterranean and secret Altar, either Erected, or found near the *Circus Maximus*. Whether *Consilia* from the God *Consus*, consult *Dion. Hal. lib. & Plutarch*. Some are of Opinion, that from hence was intimated, that great Counsels ought to be kept secret, wherefore the Passage to his Altar, was never open but at these times; which seems to imply, that *Neptune* and *Consus* were the same. And because People, at those Games, were struck with Terror by the Horses; *Pausanias* says, he was called *Neptunus Taraxippus*, and Supplications were made to him, to avert it. This Matter is differently related, see *Dion. Halicarn. lib. 2.* at your leisure; concerning his *Trident*, and the vast Shell in which he Rode, like a Chariot; his Noble Retinue and Triumphs, you must have recourse to the Poets. *Nereus* also, is the Male Name of a *Sea-God*, who had Fifty beautiful Daughters by *Dorida*, who were called *Nereids*.

The Feminine Names belong to the *Sea*, are *Tethys*, the Daughter of *Oceanus* and *Dorida*, and the Nymph *Tethys*,

*Tethys*, one of the *Nereids*. To these we may add the *Napæa*, or *Naiades*, the Nymphs of Fountains, and the *Hydriades*, and *Epbydriades*; the word *Nymph*, belongs peculiarly to those that preside over the Fresh-Waters, and not to the *Nereids*: One of whom, *Theodorus Gaza* affirms, he saw when he was in the *Peloponnesus*, she had a beautiful Face.

There were also the *Sirens*, Daughters of *Achelous*, and the *Muse Calliope*; one of whom Sang, the other Play'd on a Pipe, and the third on an Harp, making such melodious Harmony, that they Charm'd the poor admiring Sailors, till they fell upon the *Sicilian Rocks*, and there suffer'd Shipwreck. *Ulysses* Sailing this way, ty'd himself fast to the Mast of the Ship, and his Ships-Crew filled their Ears with Wax; and so the *Sirens* being frustrated of their expectation, threw themselves Head-long into the *Sea*, and their lower-part was changed to Fish. But *Servius* is of Opinion, that they were part Birds, and not Fish, which is favour'd, both by *Ovid* and *Claudian. de Rapt. Proserp.* *Boccace* says, the *Sirens* were reported, to Inhabit pleasant Fields, with Dead Mens Bones scatter'd about them. *Xenophon* says, the *Sirens* Sing the Praises of Persons of transcendent Merit, whose Virtues have gain'd them Universal applause. *Aristotle* in his Book, *de Admirabilibus*, says, that there were some Islands on the farthest Coasts of *Italy*, called the Islands of the *Sirens*, where the Inhabitants Worshipped them, and built Temples and Altars to them. Their Names were *Parthenope*, *Leucosia* and *Ligia*, but enough of them.

Not only the *Sea*, *Rivers* and *Fountains* in general were Worshipped, but some also beyond others. The *Messenians* Ador'd the River *Pamirus*. The *Pbyrgians*, *Meander* and *Mar syas*. *Clitumnus* in *Umbria*, the Inhabitants calling it *Fovis Clitumnus*, and pre-fixed

fixed that Title on the Porch of his Temple, perhaps, because the Cattel drinking out of it, became White; see *Clad. Paneg.*

There were also Female Names, as the *Nymphs*, that presided over Fountains, and the Goddesses, or those that presided over Rivers and Lakes; of the first sort, was *Hypocrene* and *Salmacis* in *Halicarnassus*, whose Waters are reported to Effeminate those that drink of them. *Aretbusa* the Fugitive, the *Fons Camenarum* at *Rome*; whence the *Vestals* every Day fetch'd the Water they purifi'd themselves with, whose Office it was, to keep Water as well as Fire. The Fountain *Blindusia*, amongst the *Sabins*, whose Names are recited more at larg<sup>e</sup>, by *Vossius*. Aristotle in his Book, *de Admirab.* speaks of a Fountain in *Cappadocia*, the Water whereof was extream Cold, but always seem'd to be Hot. If any Person suspected of Perjury, was brought thither; if he were Innocent, the Water could glide on very smoothly; but if Guilty, it would rage, swell, and foam, at that Prodigious rate, that it would not only dash on his Feet and Hands, but in his very Face, as if it were the Executioner of Justice on him, and so continued till he had discover'd the Truth, and askt Pardon for his Offence; but if he persisted obdurate in his Villainy, he either was presently taken ill of a Dropsey, or else Vomited a vast quantity of corrupt Blood; wherefore it was called the *Fons Jovis Perjuri*, and we need not doubt, but this Fountain had Divine Adoration paid it.

I shall leave you to consult others, concerning the River *Nymphs*, as the *Ismenides*, *Ionides*, *Pactolides*, *Amigrides*, and *Tiberiades*, and *Anna Perenna*, amongst the *Romans*, whose sacred Rites were performed in *March*; *Futurna* and *Nais*, called the Glory of the Rivers. But I must not omit, that *Styx*,

*Acheron*, *Pyriphlegeton*, and *Cocytus*, were excluded this Superiour Region by the Antients, as infamous, and thrust down into the Inferiour. *Lycophron* in *Cassan.* Places the Rivers *Acheron*, *Pyriphlegeton* and *Styx*, in that part of *Italy* called *Ausonia*. Authors tells us, there is one *Cocytus* in *Italy*, and another in *Epirus*. *Pausan.* *Attic.* also another *Styx* in *Arcadia*, an excessive Cold Spring, by the mixture of Quick-Silver and Nitre, of such a Corrosive Quality, that nothing could endure it but the Hoof of an Indian Horse, Mule, or Ass; it is commonly reported, that *Alexander* the Great was Poison'd with it. *Styx* is derived from *Stygus*, which signifies *Sorrow*; which is more probable than some, who deriv'd it from *Setika*, *Silence*: It was a Fountain, Lake or River, in *Arcadia* and *Italy*, detestable for its Sulphureous Smell, or Poisonous Quality; so that it is very Incongruous, to derive its Name from the Oriental Languages. By this Infernal Lake, it is said, the Gods always swore, for they enjoying an Eternal affluence of all that was good in *Heaven*, it was imagin'd, that they swore by what they did not know. This Lake encompas'd *Hell*, a Place of the most exquisite Horror and Woe.

I know the *Platonists* expound it another way; for, say they, this World is the *Infernūm*, or *Hell*, into which the *Soul* Descends, when it is joyn'd to this Mortal Body. The first thing it meets with, is the River *Lethe* ( a River in *Africa*, near *Bernices*, but said to be in *Hell* as the former ) which Drinking of, it forgets all that was past; then other Rivers, which bring Grief and Sorrow; so that they will have this Fable Mystically to represent the state of the *Soul* in this World.

But to pass by these delirious Dreams, and proceed to the Oaths of the Gods, and the Punishments that

that attended their violation. They were to be without Life and Motion for a whole Year. *Servius* from *Orpheus* enlarges the time, and says, that the Gods that swear by the *Stygian Lake*, and are Perjur'd, are punish'd in *Hell* for nine thousand Years. These Fables were invented by the Poets, that Oaths might be sacred and inviolable, in regard the Gods themselves were not exempt from Punishments upon this account. Indeed, all parts of Religion amongst the *Heathens*, tended to confirm the Validity of an Oath; they therefore swore in such a Temple, clad in such an Habit, before the Altars, with the Sacrifices Burning on them, holding a Sword or a Knife upright; and a multitude of other Religious Ceremonies, that might strike Terror to those that durst Perjure themselves. To this purpose, *Jupiter Horcius*, who presidèd over Oaths amongst the Greeks, was represented with a *Thunder-Bolt* in his Hand; and *Dens Fidius*, or *Jupiter* amongst the Romans, who call'd him Holy, whose Image in the *Roman Antiquities*, is represented with the *Masculine Image of Honour* on his Right, and the *Female of Truth* on his Left, according to *Dion Hal. lib. 9.* he had a Temple dedicated to him, and that not without the greatest reason; nothing being more Villainous than *Perjury*, nothing more Treacherous, and unless *God Revenge*, it always escapes unpunished, no Man being able to secure himself against it.

The Lake *Avernus* also, for its Fetid and Sulphureous Smell, was translated from hence to the lower Regions, and was of such a Quality, that it kill'd all the Birds that attempted to flie over it; but by an Edict made by *Augustus Cæsar*, the Woods being cut down where they grew thickest, it was made both Salubrious and Pleasant. *Servius Eneid. 3.*

The aforemention'd Rivers, and the Lake *Avernus*, were not only thrust down into the Infernal Mansions by the *Heathens*, but *Gebenna* it self, by the *Hebrews*; it was formerly a Valley near *Jerusalem*, where the *Jews* offer'd up their Children to *Moloch*; King *Josiah*, that he might defile this Place to the greatest degree, order'd Dead Carcasses, and all sort of Filthiness to be brought and laid there; from whence its Name was made use of, and signified a place of Torment for the Wicked. St. *Jerom.* in 10. Cap. *Mat.* The *Greeks* and *Romans* worshipped *Water* as well as the *Eastern* People, tho' under other Names, and not only the *Scythians*, *Celtæ*, and other People, but the Inhabitants of *America* to this Day. The *Scythians*, called *Vesta*, *Tabiti*; *Jupiter*, *Papæus*; the *Earth*, *Apia*; *Apollo*, *Oetosyrus*; *Venus* the *Celestial*, *Artempasa*; *Neptune*, *Thamimasides*. *Willibald*, the first Bishop of *Eisteten*, in *Germany*, says, that before his time, the People there sacrificed to *Water*. *Joseph Acosta*, lib. 5. cap. 2, 4. affirms, that in *America*, the *Sea* (by the Name of *Mammococha*) and the *Springs*, and *Fountains*, are accounted *Deities*; and I do not in the least question, but that those Nations, according to the antient and vulgar Acceptation of *God* amongst them (under which Nation, they also Worshipped the *Stars* and other Elements) Deified *Water* in general, as the most useful Element, tho' in some places hurtful also. For all Religious Worship antiently proceeded either from *Love* or *Fear*. So much for *Water*.

#### *Of the EARTH.*

**T**HERE were many Reasons which persuad'd the *Heathens* to Worship the *Earth*, which tho' it be the most gross, yet was a *Deity* always present

present with them. The Antients Worshipped Universal Nature in it. For *Heaven* dispensing the Seminal Virtue of things thro' the *Air* to the inferior Elements. The *Earth* was esteem'd the Store-House that received them, and then distributed them as a Steward ; upon which account, it appeared to them the most Conspicuous and Pleasant *Theatre* of Divinity. Without whose assistance, neither those secret Principles of things would be furnished with an external Dress, nor become the Objects of our Sight. 'Tis true, that the *Great God* hath Created many things, but they would have been only subservient to himself, and useless, and unknown to us. Wherefore the Antients feign'd a sort of Marriage between *Heaven* and *Earth*, making *Heaven* the Husband, and *Earth* the Wife, from whence proceeded this vast Progeny on the *Earth*. But it was not only because things were thus produc'd by her, but that she poised and supported her self in the *Air*, after a miraculous manner, they attributed Divinity to her. To this, add her Diurnal Motion, which was not the Opinion of some Modern Philosophers only.

Upon these, and many other Reasons, whether probable or superstitious, the Antients paid profound Veneration to the *Earth* ; more especially, because no other Element besides it, received Man, and other Animals into its Bosom after their allotted time here : This Element being esteem'd the common Mother, would not suffer Mortals to be destitute after this Life : To testifie their grateful Dependance on her, as soon as a Child was Born, they laid it down on the *Earth*, commanding it to her Care ; but afterwards, lifting it up, they put it under the Tutelage of the Goddesses *Levana* ; then to the Goddess *Cunina*, who protected it in the

*Cradle*, and prevented Fascination ; afterwards to the God *Vagitanus*, to still its crying ; next to the Goddess *Paventia*, to expel all Childish Fears from it ; lastly to *Edusa* and *Potina*, to take care of its Meat and Drink.

The Earth was not called the Mother of Men and Children only, but of Gods, and of those who by their transcendent Merit, had advanced themselves into that number ; therefore she is called the *Great Mother*. But whether she was called *Cybele* from a *Cube*, which Figure *Pythagoras*, that was instructed by the *Egyptians*, attributed to the *Earth*, as I shall discouſe of hereafter ; and of her other Names, as *Iſis*, *Ops*, *Rhea*, *Vesta*, *Ceres*, *Proſerpina*, *Bona Dea*, *Flora*, and *Pales*, and many more *Deities* are reduc'd to the *Earth*, denoting some Power or Qualification belonging to it.

First *Iſis*, tho' ( as I shewed before ) she properly signifies the *Moon*, yet has some reference to the *Earth*. For, as *Osiris* being the active Principle of Good, was called, the *Sun in Heaven*, and the *Nile on Earth* ; so *Iſis*, as the passive Principle, by the *Egyptians*, was *Luna in Heaven*, and *Terra here*, as will be evident from what follows. *Servius in Eneid. 8.* says, *Iſis in the Egyptian Language, is the Earth, and Macrobius 2. Saturn. C. 20. Iſis was Worſhipped in a double capacity, as the Earth or the Nature of all Sublunar things, it is by the continuance of the Breasts of this Goddess, that all things increase, all things being nourished by the Earth or Universal Nature.* So says *Jul. Firmicus de Err. Prof. Relig.*

*Ceres* also may be included here. So *Herod. Iſis in the Egyptian Tongue, is Ceres*, and *Apollod. in Biblioth. lib. 2.* which is not only confirm'd by the Rites that are in common to them both, of which more hereafter ; but because the very Rites of *Ceres* came

came from *Egypt* into *Greece*, as *Clemens Alexandrinus* says,

The *Syrian* or *Hieropolitan* Goddess amongst the *Phoenicians* and *Syrians*, signified *Rhea*, or the *Earth*, which *Lucian* says, he was informed of by a very judicious Person. There were the same Rites in the Worship of *Rhea*, and the *Hieropolitan* Goddess, and proceeded to a strange Severity, unheard of in our Times, that their Priests should be Castrated; which was done in imitation of *Atys*: And I really believe these sacred Rites to be the invention of the *Rex Sacrorum*, rather than the Priests. A Tower Crown was set upon the Head of each of these Goddesses, their Chariots drawn by *Lions*, and Drums Beating before them, as we learn from *Lucian*.

*Macrobius* ingeniously proves the *Atergatis* of the *Affyrians*, signified the *Earth* also, tho' she does the *Moon*, and all Nature subject to the influence of the *Sun*. From the *Egyptians*, *Phoenicians* and *Syrians*; I proceed to the *Pbrygians*, who Worshipped the *Earth*, by the Names of *Rhea*, *Cybele* and many others.

In all accounts of the Religion of the *Heathens*; some things Historically relate to the Actions of the Antients, and others must be Mystically applied to the Nature of things. According to the former, *Vossius de Orig. and Prog. Idolo. Cb. 52.* *Rhea* falls under a threefold consideration; First, as *Rhea*, who is called the common Mother of all things, or *Evab*, the Mother of all things living, and Wife of *Adam*, who was the most Antient *Saturn*, if we understand a Man by the Word, and not Nature. Secondly, that she was the Wife of *Noab*, who also is called *Saturn*. Thirdly, that she was a Queen of the Antient *Pbrygians*, who was Enamoured with a Peasant, called *Atys*; who, after her Death, was

called the common Mother of all things, that she might have the same Adoration and Honours paid her as were given to the Earth.

The Great Mother, or *Rhea*, had variety of Names according to the Diversity of Places. The Romans, who received the Worship of her from the Phrygians, called her, *Mater Phrygia Cybele*, from the Mountain *Cybelus*, according to some, in Phrygia, others Bithynia. *Dyndamena*, from Mountains in Phrygia, of that Name. *Idea*, from Mount *Idus* in Phrygia, and *Pessinuntia*, from *Pessinus* in Galatia, where it Borders on Phrygia; and *Mygdonia*, from a part of Phrygia; *Agdistis*, from a Mountain in Phrygia, so called; also *Pylene*. Even the Cimmerians Worshiped her, by the Name of the Great Mother. *Hesychius* says, the Mother of the Gods was called *Cybebe*, by the Cimmerians, inspiring Men with Madness, which the Greeks call *Cybebein*, and therefore they were called *Cibici*, who were inspir'd and posseſſed by the Mother of the Gods, as the Priests of *Cybele* were.

St. *Augustine* out of *Varro* says, *Mother Earth* had many Names and Appellations, by which Deities were generally understood. The *Earth* was called *Ops*, because it was meliorated by industry; *Mother*, because of its plentiful production, *Great*; producing all sorts of Food; *Proserpina*, all Vegetables proceeding from her; *Vesta*, because clothed with Hebs and Flowers; and other Goddesses, without any absurdity, may be reduc'd hither. *Tellumo*, amongst the Heathens, was the *Male Seminal Power*; *Tellus*, the *Female*, tho' in the common acceptation of the Word, *Tellus* signified both. Amongst other Romans, *Tullus* madē Vows unto *Ops*, or the *Earth*; *Dion*, *Halicar*. *Tullus* lifting up his Hands to Heaven, made a *Vow* to the *Gods*, that if they did overcome the *Sabines*,

Sabines that Day, he would institute solemn Festivals to Saturn and Ops, which the Romans afterwards publickly Celebrated every Year after Harvest, and doubled the Number of Salii; where I question not, but that by Saturn and Ops, the Heaven and Earth are understood, to whom *Tatius* built a Temple, and Consecrated Altars, by the Names of *Saturn* and *Rhea*. Pliny lib. 24. speaks of a Temple built for the *Earth*, or *Tellus*, in Sp. *Cassius's* Court-Yard; and *Varro* says, she had a small Chapel in the Palace, into which, none but the *Vestals* and the Publick Priests were permitted to enter.

Let us now enquire by what Image the Great Mother was represented, and then what sort of Worship was paid to the Earth. As to the first, St. Aug. cites out of *Varro*, that The Great Mother has Drums, to signify, that she is the Globe of the Earth. Towers on her Head, represent Towns; there were Seats about her, because all things moved but her self only, Carpions were Sacred to her, to imitate, that such as had no Seminal faculty of their own, shou'd attend on the Earth, all things being to be found in her. Those that Worshipped her, were forbidden to sit; there being always something for them to do. The noise of Cymbals, and clashing of Weapons, represent what she is; the Weapons were made of Brads, because she was antiently Worshipped, before Iron was found out. The Lions about her, were Loose and Tame, to imitate, that no part of the World was so Remote and Savage, but might be Civiliz'd and Cultivated. Ovid. de Fast. gives another Reason, to which I refer my Reader; also concerning a certain Sacred Stone, which the Phrygians called the Great Mother, and how it came to be conveyed to Rome, into the Temple of Victory, and Funeral Banquets appointed it, and Games instituted in Honour of it, called the *Megalesia*; consult *Liv. Cic.* and *Quint.* thus much for her Representations.

Her

Her Worship follows, which I am in suspense whether to call it Mystical or Lunatick. Here it were to be wish'd, that we had that Book of *Proclus Licetus*, mentioned by *Suidas*. *Proclus*, says he, *Wrote a Book concerning the Great Mother of the Gods, which if any Person peruse, he will find, that by inspiration, he discover'd all the Theology of that Goddess*: But this Book is Perish'd in the Ruins of Times. The most Eminent amongst her Priests, were the Curetes, and those especially, *Etolian, Creticks, and Phrygians*. They were called Curetes from *Cura, Shaving*, and on the contrary, the *Acarnanes* from being *unshaved*; of which *Vossius* gives a reason, *lib. 53.* but such an one as I cannot acquiesce with, for I conceive the Customs of that Order of the Priests of the *Great Mother*, proceeded from certain Religious Rites, and not from any Military reason or accident; and the rather because of that agreement, that was between the Rites of *Isis*, and the *Great Mother*, mentioned before. For the Priests of *Isis*, amongst other Ceremonies in common, Shaved their Heads, made a doleful Noise, beating their Breasts, and tearing their Arms. I also am of Opinion, that there were other Orders of Priests belonging to this Goddess, mentioned by *Strabo, lib. 10.* called *Corybantes, Cabiri, Idaei, Dactyli, Telcbines*. The *Corybantes*, because they went Dancing at the sacred Rites of the *Great Mother*. The *Cabiri*, from a Mountain in *Berecyntbia*, of that Name, whose Foot they Inhabit; *Dactyli*, because they were only Five in Number, and had so many Sisters, Representing the Figures on the Hand. *Telcbines*, being Nine; they accompany'd *Rhea*, from *Rhodes* to *Crete*, which, from them afterwards was called *Telchinia*. *Strabo* will furnish you with many more of the Opinions of the Antients on this subject,

Hes

Her Priests, who were all Castrated, were called *Galli*, not in reproach to the *Gauls*, who set Fire to *Rome*, as St. *Jerome* thought; but from *Gallus*, a River in *Pbyrgia*, according to *Herodian*. The *Pbyrgians* antiently celebrated the *Orygia*, near the River *Gallus*, from which the Goddesses Eunuch Priests had their Names. It was credibly reported, that those that Drank of this *Water*, run Mad, which if true, it is no wonder, that those who assisted at the Celebration of her Rites, should run up and down like Lunaticks. To which relates that of *Ovid*.

*Gallus, with his Distracting Waters Glides,  
On Green Cybele and Cylene's Sides.*

Those who imitated this Madness of the *Galli*, were said, *Gallare*. Thus *Varro* in *Eumenid*. *What agreeableness can there be in them that Gallare thus.* They toss their Heads, and turn'd their Arms round about, with their Weapons before them. So *Lucretius*.

*With Arms before them, sign of dismal Rage.*

They beat their Drums also, not in my Opinion, to render them more formidable, for their Gait (if not their whole Body) denoted them soft and tender, their Hair scented, with the richest Perfumes and Ointments, their Face cover'd with a Veil of White Silk. The chief amongst them are called, *Archigalli*, of whom *Tertullian*. *Apolog. Cap. 24.* says, *The most Holy Archigallus, offers up his most impure Blood.* They made such howling and dismal Noise, that the fabulous Story which the Priests invented of their Great Mothers Darling, called *Attys*, can not

not be better represented. Then they beg Alms ; for which they are called the Great Mothers Sharpers, which was done in many Places, particularly in *Carthage*, in St. *Augustine's* time. They were not permitted to gather it at *Rome*, but very seldom, and that on certain prefix'd Days ; lest as *Tully* says, their Minds should be filled with Superstitions.

Here give me leave to quote a most Excellent passage out of *Dion. Hal. lib. 2.* which will evidently shew the Sentiments of the Romans about Exotick Religions. *Altho' People of all Nations Inhabit this City, and it be convenient, that every one should Worship after the manner of his own Country ; yet no Religious Rites of Foreign Countries are publickly suffer'd, which is in many other Cities ; but if any are introduced from other Places, at the command of the Oracle, yet the Citizens still perform the sacred Rites after their own manner, rejecting all their ridiculous and monstrous Fables, as is done in the Worship of the Idæan Mother, to whom the Emperours sacrifice and appoint Games every Year after the Roman manner ; but the Phrygians perform the Priestly Office, carrying her thro' the City, gathering Money for the Mother, beating their Breasts, and others following with an Hymn in Praise of her, Playing on Pipes, and Beating of Drums ; but no Native Roman ever gather'd Money with them in the Streets ; and by a Decree of the Senate, are forbidden to celebrate the Phrygian Orgyia to the Mother ; they have such an aversion to all Foreign Ceremonies, and such kind of indecorous Madness. Tho' none I suppose, will imagine that I am ignorant, how beneficial some fabulous Grecian Stories are to Mankind ; which, either instruct them in the Works of Nature Allegorically, or were Invented to comfort and support them, under Casualties that attend Humane Life, and free the Soul of Terrors and Perturbations, and extravagant Opini-*

ons, or were contrived to conduce to some other such profitable end; all this I know as well as any other, but I pass them by with a Religious Caution, and only approve the Roman Theology, knowing very little good can accrue from these Grecian Fables, nor are they advantagious but to few, and to those only, who shall accurately examine and dive into their Scope and Design, which Judgment and Wisdom few are Masters of; but the Vulgar, and those ignorant of Philosophy, make ill use of these Discourses; for, they either raise in them a Contempt of God, as subject to many Misfortunes, or else they give themselves up to all Licentiousness, seeing the Deity himself is obnoxious to the same. But I shall leave these things to their consideration, who Study Speculative Philosophy only. Thus far Dion.

These sacred Rites were called *Megalensia*, and afterwards the letter *N* was left out, and called *Megalesia*; the *Megalensian Games*, were instituted by *M. Jun. Brutus*; who Dedicated a Temple to the Great Mother in the Palace, as *Livy* tells us; but I much question, whether her sacred Rites were called *Materoa*; I know *Dion. Halicarn.* makes mention of *Matroamela*, which I conceive to be a Poem compo'd in Honour of the Goddess; but I see no Authority sufficient to convince me, that her sacred Mysteries were called *Materoa*, as *Vossius* does. These Games were celebrated in *April*, to which Servants were forbid to come, says *Alex. ab Alexandro*.

There were Feasts afterwards in Honour of her, where they were very exact and cautious about the Expences, and that no Foreign Wine was brought in; at last, these Feasts were kept in the Presence of the Great Goddess, where the Nobles of the City only were present. These sacred Rites were first instituted by *Dardanus*. The Sacrifices were a *Ram* and a *Bull*,

*Bull*, a *Pine* also was cut down then, in a *Pine Grove*, sacred to *Cybele*; for they report, that *Attys* was changed into a *Pine*; to which alludes that of *Virgil*,

*A Wood of Pines has been my long delight,*  
says the *Mother of the Gods*; and *Ovid. lib. 10. Metam.*

— *Cyberian Attys did resign  
His Human Form, and chang'd it for a Pine.*

And *Martial* on the *Pine-Nut*.

— *We are Cybele's Fruit.*

The *Oak* was also Dedicated to *Idea* the *Mother*, says *Apollod. lib. 3. de Diis*, being the first that afforded Animals Food and Shelter. The Musical Instruments used in the Rites of the Great Goddess, were Brass Cymbals, Box Pipes, Drums, little Bells, and the Horn. *Dempster*, from *Hadrianus Junius* makes mention of Bells, and *Nolæ* or little Bells, used at the sacred Rites of *Cybele*; but my Opinion is, that they were rather Brass Cymbals and *Crotala*, for Bells and the *Nolæ* were invented long after, as the Learned well know. At the Feast, after the Rites were performed, the Guest pour'd the Wine out of a Drum, and Drunk out of a Cymbal, and by that means were inspir'd with the Mysteries of their Religion. Says *Jul. Firmicus*, In those Rites were represented Spears, Torches, Platters, Sheep-Hooks, which I know not what they signified.

I shall now conclude this Discourse; Fables being all along interwoven with those Mysteries; and some things being to be understood *Morally*, and some *Mystically*; I cannot see that much can be gathered from

from them ; tho' many very specious Arguments might then be brought for the Adoration of the *Earth* ; yet I cannot conceive how *Proclus* could palliate those ridiculous Rites invented by the Priests, tho' I could wish his Book had come to our Hands.

Thus it is evident, that not only the *Sun* and *Moon*, with the other *Planets*, and fixed *Stars*, the *Heaven*, and Superior *Elements* were Ador'd with Divine Honour ; but the *Earth* also, which, tho' it seems the most abject and sordid part of the World, yet sustains it self as well as the other *Elements*, or *Heaven* it self ; and the *Stars*, the Superiour Bodies also, in a more especial manner, do perfect their Operations on it, their Powers and Efficacy terminate here. Of what great value this Globe of *Earth* is, will appear from this, that if it could be Pav'd all over with the most valuable Jewels in *Chequer-Work*, we should rather throw them all into the bottom of the Sea, than be without Land, whereon to Plant a Garden ; for three Acres of Ground is more useful to Mankind, than thirty of Diamonds. To conclude, I will only add some few things to what has been already said, designing to treat more largely of them in my Book, *Concerning the Causes of Error in Matter in Religion*.

The *Heathens* antiently did not only Worship the *World* in its Universal Extension and Magnitude taken entirely together, but in its Parts and Particles, esteeming it very Indecorous, to Worship only the most Eximious Parts of their *Deity*, and pass by the others with neglect ; for if we should pretend to Reverence the *Breast* of a great *Monarch*, and neglect his more worthy Members ; or any parts of the Body ; without any regard to the whole ; or seem to admire his Eyes and Nose, and slight the other

other Members, or commend his whole Body, and except his Nose and Eyes, would not he think himself egregiously affronted? Thus the *Heathens* esteemed it base and impious to vouchsafe Divine Honour to this or that *Star*, or *Element*, and to despise and reject the other Parts of the World, as vile and abject. Wherefore, as they believed, that they Worshipped the whole *World*, in the *Stars*, *Heaven*, and four *Elements*, which are its integral Parts; so the *World* being compos'd of these Parts, and being the best Representation of the *Deity*, they were of Opinion, that they Worshipped the *Supream God*, paying External Adoration to an External, and Internal to an Internal *Deity*.

But I shall handle this Subject with more freedom (God willing); and others, whose pleasure it is, may do the like. I have not quite lost time, in shewing, that those Names which the ignorant Vulgar thought belonged only to Men, by the Writings and Actions of the more cultivated *Heathens*, seem *Mystically* to appertain to the *Stars*, *Heaven* and the *Elements*; for if there were nothing more to be understood by *Jupiter*, *Juno*, *Mars*, *Apollo*, *Diana*, *Venus*, *Saturn*, *Rhea*, and the rest of their *Gods*, but what is fabulously reported of them by the Poets; we must conclude the *Heathens* to be the most ridiculous and absurd of Mortals. But whether it were from the Inventions of the Priests, or from the Tyranny of Princes, who boasted their Progenitors, were equal to *Gods*, or the servile and base Flattery of the Populace, that the Adoration of Men obtain'd and crept into the *World*, I intend now to shew.

## C H A P. XI.

*Concerning the Worship of Heroes, either Proper or Symbolical; what Gods were called Indigetes, and who Dii Minorum Gentium.*

After the Worship of the *Supream Deity*, the *World* and its most excellent Parts which I have treated of before ; that more inferiour Adoration of *Heroes* amongst the *Heathens*, offers it self to our enquiry. This would not in the least have seem'd so strange and absurd, if those to whom the Care of Religious and Sacred Rites were committed had kept themselves within their due Limits ; or Humane Authority had not formerly been so powerful and prevalent, that it could make Innovations in the most pure Religion.

But what turned to the Profanation of Religion at that time, was, that even Divine Worship it self, was either Decreed or Performed to some Men who had deserv'd well in this Life ; for the *Heathens* did not only Mount their *Heroes* to *Heaven*, and bestow Immortality upon them, but enter'd their Names amongst their *Gods* ; for the most part Worshipping their *Heroes* under the Names of *Stars*, and the *Stars* by the Names of *Heroes*, so that their Names served interchangeably for each other ; nor will it be easie to determine, whether those old fabulous Stories are to be applied *Mystically* to the *Stars*, or *Morally* to Men.

The *Muses* Favourites have here made so great use of their *Licentia Poetica*, that it is difficult to determine, to which they refer ; so that I make no question but their scurrilous Ribaldry may be the

effect of Ignorance and Petulancy. There was nothing so obscene and base, or even impious, that first the *Greek Poets*, and after them the *Roman*, would not invent and relate, concerning those Men, that not only deserv'd well of their own Country, but of Mankind in general. I can call these nothing but meer Fictions, which the Poets have first handed to us, for there is not one Writer in Prose as I know of, that ever acknowledg'd any of them for truth. In the Study of the *Ethnick Theology*, we must therefore discard the Poets, not only because by intermixing their fabulous Fictions with the true History of the Antient *Heroes*, they have render'd the whole Suspicious, if not altogether Improbable, to the most credulous part of Mankind, but also intermixing their Romantick Stories with the *Mystical Doctrines* of the *Heaven, Stars and Elements* (which way of Writing the *Heathens* antiently used, either to explain or conceal their Opinion) they have left nothing entire or perfect, either in History or Religion it self.

The Original of these Fables, was thus; There being many *Jupiters*, *Mars's*, *Venus's*, and *Bacchus's*, in several Ages, and different Parts of the World; and at that time, some Men advanc'd amongst the Number of the *Gods*: Some in favour of their own Country *Deities* Ridicule those of other, and they in requital were as free with theirs. Upon this they fell together by the Ears, the secret Memorials of their *Gods* were compos'd of nothing but Adulteries, and such abominable Crimes; upon which Building several fabulous Relations, the more Modern *Greek* and *Roman* Poets have manag'd it so, that it is impossible to discover true History from false. To rectifie this, and that Men might have a more just Notion of the *Gods*. *Romulus or-*  
*d...-2*

der'd a most Glorious Reformation of Religion to be made in his time ; according to *Dion. Halicarn. lib. 2.* He was of Opinion, that the Fables delivered down to us from our Ancestors, which contained thingt Scandalous and Criminal, were useless and indecent, and so far from being fit to be supposed of the Superior Deities, that they were unworthy good Men. He commanded these things to be laid aside, and engaged his Citizens both to think and speak with an awful Reverence concerning the Gods, suffering nothing to be Attributed to them unworthy of their Blessed Natures. There are no Romans that relate the Story of Cœlus's being deposed by his Children ; nor Saturn Fearing and Destroying his own Off-spring, lest they should draw him into an Ambuscade. There is nothing of Jupiter's turning his Father Saturn out of his Kingdom, and shutting him up in Hell, nor any thing of the of Wars the Gods, their Wounds, being Captives and Serving-Men. No Cruel or Doleful Festivals, where the Women are put to Death, to render the Gods Propitious by their Cries, and Groans, as the Greeks Perform in the Rape of Proserpine, and downfall of Bacchus, and many more of the like nature. Notwithstanding, the Grecian Fables did obtain amongst the Romans ; some of which came from the East, nay, even Superstition it self, which had been Supportable , had fabulous Greece Attributed no more to their Heroes that were Deified, than it did to its *Anadisius* ; whose Actions were Virtuous and Modest, favouring nothing of the sordid Debaucheries of the Heathen Heroes.

The manner of this Adoration of Heroes, was to set up their Statues, Adorn'd for the most part with Military Ornaments, Wax-Candles Lighted about them, burning Frankincense and Cinamon ; then those Statues were carried in great State, and their Noble Achievements Sung in Saliariack

*Hymns*; *Mamurius*, *Verrarins* and *Lucia Volumnia*, amongst others, were advanced to this Honour, according to *Varro*, lib. 5. and 8. *de L. L.* and I do not find that Worship paid to *Heroes* extended any farther. *Plato*, 4. *de Leg.* says, that *Heroes* ought not to be worshipped after their Death; but only to have their Statues Adorn'd and Honour'd. For Temples, Altars, and Sacrifices, properly belonged to Divine Worship. *Plutarch* tells us, the difference of these ways of Worship; *The Inhabitants of Lampasacus first paid only Honours unto Heroes; but afterwards Sacrificed to them as Gods*. Upon which it was Decreed, that Bloody Sacrifices should be offer'd to the *Gods* only.

But if *Heroes* had not Temples and Altars dedicated to them, yet at least they had Chapels; according to *Dion. Halicarn.* who with *Plato* deduces them from a middle Nature, betwixt the *Gods* and *Men*, who sometimes Associated with the *Gods*, and sometimes with *Men*, from whom sprung a mixt Race of *Heroes*. Amongst the *Romans*, *Fabri-*  
*cines*, *Coruncanus*, *Duillius*, *Metellus*, *Luctatius*, *Maximus*, *Marcellus*, *Africanus*, *Paulus*, *Gracchus*, *Cato*, *Scipio*, *Lælius*, and many others, were such *Heroes* as these; tho' without Divine Assistance, there had never been any such Persons as they were, as *Cicero* says, lib. 2. *de Nat. Deorum*. Amongst the *Grecians* were *Ulysses*, *Diomedes*, *Agamemnon*, *Achilles*, whom, according to *Homer*, the *Gods* accompanied in their greatest danger, which implies their Notion of Divine Grace, accompanying and assisting their *Heroes*. *Cicero* in his 2. lib. *de Leg.* mentions three Classes of *Gods*, to whom Divine Honour and Adoration was paid. First, those that always Inhabit the *Heavens*. Secondly, those whose Merit hath advanc'd them to *Heaven*. And Thirdly, such Divinities

vinities by the assistance of whom *Heaven* is acquired; which he calls, the Mind, Virtue, Piety and Faith. But I reserve this for another place, in regard it will very much illustrate the Religion of the Antients.

Having already treated of those who always Inhabit the *Heavens*, I proceed to the second Class, and of these also, after Death. They were called, *Dii Indigetes*, as if they prevail'd upon the *Gods*, says *Servius*, they were called, *Dii Minorum Gentium*, by others; and *Scaligar* tells us, that in an old *Glossary*, they were called, *Hemitheoi Curetes*; such as *Hercules*, *Faunus*, *Carmento*, *Evander*, *Castor*, *Pollux*, *Aesculapius*, *Acca Laurentia*, *Quirinus*, and others. *Festus* says, it was impious to invoke, or call upon these, lest their certain Number should not be fixed, or some, out of temerity, should be Worshipped before others. These and the *Lares*, and also the *Deities* called *Novenfles*, had the Power of us, and our Enemies committed to them.

The *Indigetes* were Registered in a Book, which *Vossius* calls, *Hieratica Biblia*, and the *Romans*, *Indigitamenta*; it contain'd the Names of these *Deities*, and the reason of those Names. These *Indigitamenta*, were in the nature of our Calendar or Rubrick; and it is very probable, that from these *Indigitamenta*, the *Heroes* we formerly mentioned, when they were Deified, were called *Indigetes*, rather than because, being nearer related to Mortal Men, they had a more especial and tender care for them.

The Antient *Heathens* exempted the *Supream God* from all Care, being infinitely and perfectly happy. *Cicero de Divin.* Quotes a Passage out of *Sopboldes* to this purpose; *When a very Noble Gold Cup was stole out of Hercules's Temple, he appear'd to him in his*

Sleep, and describ'd the Person that committed the Fact, which he did several times; yet Sophocles neglected it, but being often admonished, he goes up into the Areopagus, and relates the Matter; and the Question being put, the Person nominated by Sophocles, confess'd the Fact, and restor'd the Cup; from which time it was called the Temple of Hercules Indicis. There are more such Examples as these related there by Cicero. Lucretius and others, give the Etymologies of the Indigetes, concerning which, every one is free to use his own Judgment.

I come now to Discourse of Hercules, and others, where it will appear, that the Heathens did not only attribute Immortality to their Heroes, (for then they did not in the least question the Immortality of the Soul) but Happiness also; conferring Divinity it self on their Famous Men.

### H E R C U L E S.

**T**here were many Hercules's amongst the Antients; Varro enumerates Forty four. The most famous were, *Hercules Margusanus*, *Hercules Ogmius*, who was the Symbol of Eloquence amongst the Gauls; *Hercules Pollens*, *Hercules Thebanus*, first called *Alcides*, *Hercules Tyrius*, or *Egyptian*; and there were two of them; the Elder called *Melicarthus*, or *Esau*, the Founder of the City of Tyre; and the Younger, who Subdu'd Geryon, and was Worshipped in *Sidon* in *Spain*. The Pheenicians relate the same things of their Hercules, as Joshua did in the Land of *Canaan*. And I strongly suspect from the killing of the Lion, and other circumstances, that *Sampson* and *Hercules* were the same; but for this, consult *Vossius de Idolatria*, lib. i. who hath Collected very much upon this Subject,

In

In short all Valiant Men went by the Name of *Hercules*; the most celebrated was he, that Conquer'd so many Tyrants; but the *Hercules* mention'd by *Dion. Hal. lib. 1.* was no less Remarkable for his Piety. For whereas the *Heathens* used to offer up Humane Sacrifices to *Saturn*, to abolish this Savage Custom, *Hercules* Founded an Altar on the Hill of *Saturn* at *Rome*, and order'd the Sacrifices to be burnt with pure Fire; and whereas they used to tye Men Hand and Foot, and throw them into the *Tiber*, to appease the Anger of that *Deity*; he made it suffice, that a *Puppet* made like them, and dress'd in their Cloths, should be thrown into that River; which Custom, *Dion.* says, continued to his time. *Diod Siculus* says, the Tenthis were dedicated to *Hercules*, and those that did so, were the most Fortunate; *Hercules* Promising so before he was made a God, See *Plutarch. Q. Ro. Aurel. Victor. Macrobius. Servius.* and others. His Sir-names were *Cubam, Defensor, Magnus, Triumphalis, Silvanus, Vector Musarum or Musagetes.* The Titles of *Pacificus, Invictus, Olivarius,* are to be seen on his Medals; and under these Denominations, many Temples and Images were Erected to him at *Rome*, and elsewhere; for none amongst the *Heroes* was so Universally Honour'd as some *Hercules* or other.

### F A U N U S.

There were two Kings of the *Aborigines*, whose Names were *Faunus*; the first by some Chronologers, is said to live *A. M. 1520.* The other, the Son of *Picus*, who first dedicated Buildings and Groves to certain *Deities*; from whence, according to *Probus*, they are called *Fana*; and from him some deduce the Original of the *Fauns* and *Satyres*: He

was contemporary with *Hercules*, who gave him his Wife ; and after his Death, he used to scare Men with a terrible Voice, and excite Panick Fears in them, and Fright them with Apparitions, *Dion. Hal. lib. 5.* So he was translated into the Number of the *Indigetes*, and sacred Honours paid to him, and his Praife celebrated in Verse. Here I must beg leave to dissent from *Vossius* ; who says, that *Faunus* was not a King of the *Aborigines*, for *Dion. Hal. lib. 1.* is positive, that *Faunus* held the Kingdom of the *Aborigines*, which he received from the Ancestors ; I shall not insist on the other *Faunus*, who, some Writers tell us, was King of the *Aborigines*; *A. M. 2724.* in regard the Authority is very much to be suspected. *Faunus* and *Picus*, Deities of Mount *Aventine*, are reported to have brought *Jupiter* down from *Heaven* by their Charms, to Answer what Questions they askt him. *Ovid. lib. 3. Faistorum.*

*Great Jove, their Charms make thee descend from Heaven,  
Hence is the Name Elicius thee given.*

*Apuleius* being Guilty of this Detestable Art, had like to have suffer'd the most Condign Punishment.

### C A R M E N T A.

**C**armen was the Daughter of *Mercury*, and the Mother of *Eryander* ; her Name was *Nicostrata*, but she was called *Carmen* from *Carmen*, in which she Predicted things to come ; others rather derive *Carmen* from *Carmenta* ; she was esteemed a Prophetess, and *Plutarch* calls her *Carmenta, carens mens*, not appearing like one in her right Mind, but in a Rage, when

when she deliver'd her Predictions. She was Religiously Worshipped by the *Romans*, especially the Matrons, and had Altars dedicated to her at the *Carmental-Gate*, under the *Capitol*, where they Sacrificed to her. She had also a Temple in the Eighth Quarter of the City, and Heroick Honours Decreed her.

### E V A N D E R.

**E**vander was the Son of *Carmenta* and *Mercury*, about the time when *Hercules* came into *Italy*; he exceeded *Arcas* the King of the *Aborigines*, for Power and Authority; besides many ingenious Inventions found out by him, as Musical Instruments, the *Harp*, the *Triangle*, *Sports*, he also Invented the *Greek Letters*, and established Laws; and for his incomparable Learning, and excellent Wisdom; had not only the Honour due to *Heroes* paid him, but Sacrifices were offered to him every Year, *Dion. Hal. lib. 11.*

### C A S T O R and P O L L U X.

**C**astor and *Pollux*, were called *Dioscuri*, or the Sons or Children of *Jupiter*, and Brothers of *Helen*; it is reported, that they were often seen Assisting the *Romans* in their Battels, Fighting on Horse-back; being of the Number of the *Semi-Deities* (as *Dion. Hal. lib. 7.* says) and descended from a Parent God, they were suppos'd to be translated into Gods, Temples built, and sacred Rites perform'd to them, a Fountain dedicated, and *Annual Sports* decreed to their Honour, and a most Noble and Pompous Horse-Parade on the Ides of *July*, being the Day whereon the *Romans* are said to have

have obtain'd a Victory by their assistance, *Dion. Hal. lib. 6.*

### *ÆSCULAPIUS.*

**C**icero, *de Natu. Deor.* mentions three *Æsculapius's*, the first Son of *Apollo*, the second the Father of *Mercury*; the third Son of *Archippus* and *Arfnoe*. They were all Eminent Physitians, but especially the Son of *Apollo*. The Romans brought him, or rather a Serpent that the Greeks worshipped for him, from his Temple in *Epidaurus*, and put him into a Temple Built for him in the Island of *Tyber*; where the Diseased used to lie all Night, expecting to recover their Health by it. He being first received at *Epidaurus* amongst the Gods, called *Indigetes*, was afterwards Worshipped in *Greece*, *Carthage* and *Rome*, and had all the Honours due to *Heroes* paid him.

### *ACCA LAURENTIA.*

**A**c<sup>a</sup> *Laurentia*, or *Larentia*, the Wife of *Faustulus*, who being very Beautiful, grew vastly Rich, by Prostituting her Body; she was Nurse to *Romulus* and *Remus*, who were said to have suck'd a *Wolf*, because they suck'd *Lupa*, or a Whore; from whence their places of Resort are called, *Lupamaria*. Leaving the People of *Rome* all her Wealth, they thought she deserv'd Publick Sacrifices should be offer'd unto her, and a Day kept in Honour of her; her Festivals called *Laurentalia*, were established by *Romulus* himself, not only because she was his Nurse, but after he had Kill'd his Brother *Remus*, and was going to lay violent Hands upon himself, by her Prudent Advice, she prevented

ted it, and raised up his drooping Spirits, *Dion. Hal. lib. 1.*

### QUIRINUS.

I Shall conclude with *Quirinus* ( tho' according to *Dion. Halicarn. the Heroes* were almost innumerable ) some derive *Quirinus* from the *Sabine* word *Cus*, which signifies a Spear ; or from the *Genius* of the Place, so called, who, in the time of the *Aborigines*, when a young Girl Dancing in the Temple of *Engolus*, seeming to be in a sacred Rapture, threw himself into the *Chancel* of the God, he enjoyed her, and had a *Heroe* by her, *Dion. Halicarn. lib. 1.*

When *Romulus* by his *Genius* was introduc'd into the Society of the Gods, he commanded the *Romans* to call him *Quirinus*, uttering those words, *I am Quirinus*; consult *Plutarch*. But *Quirinus* without all doubt, was *Romulus*, tho' it is sometimes the Name of *Mars* also, and signifies Brave and Valiant Men, in general; yet the *Romans* were from thence called *Quirites*, more especially the Soldiers. *Varro* says, a *Sbrine* was appointed for *Romulus*, or *Quirinus*, in the *Quirinal Tomb*. *Dion. Hal.* writes, that *Tatius* Consecrated a Temple and Altar to *Quirinus*. So much concerning the *Indigetes*, whom *Cicero* hath particularly named, according to the order of Time.

Now tho' some few of them had Adoration paid them beyond the Honours that were generally acknowledged to be due to *Heroes*, yet, that was either the effect of Flattery, or the Superstition of the Times; for the Worship properly belonging to *Heroes*, was not of so large an extent; for both of these consult *Justin. lib. 12.* and *Plutarch in Alexand.*

For

For when *Alexander* for a long time had Lamented the Death of his Dear *Epbetion*, and erected a Tomb for him that cost 12000 *Talents*, and commanded him to be Worshipped as a God, insomuch, that it was held most sacred to swear by his Name at that time ; but because he would not depend upon his own Authority, he sent to the Oracle of *Ammon* to know whether it were lawful to place him amongst the Number of the Gods. The Oracle commanded that *Epbetion* should be Honoured, and Reverenced, and Sacrificed to, as an *Heroe* ; where it is evident, that the Oracle did clearly distinguish, tho' in Proces of time, as Superstition made Encroachments, the *Heathens* increased the Adorations they paid to their *Heroes*. The Solemnity of the ceremonial Rites, the Antiquity of the Story, and the Craftiness of the Priests, whose whole design it was to bring the People to be entirely at their *Devoir*; in all Religions hath a mighty influence on Men prone to Crudelity. Thus as their Authority increased ; the Honours that were paid to *Heroes* at first, sprung up into a Religious Worship, as I hinted concerning *Lampsacus* before, out of *Plutarch*.

Another occasion of this Error may be, that the *Heathens* believing the *Supream God*, committed the Care of particulars to these *Heroes*, and being always inclin'd to Superstition, paid them Honours, to render them propitious the sooner. There were many more *Indigetes* in the time of the *Commonwealth* of *Rome* ; but I proceed to their *Cesars*.

## The CÆSARS.

**J**Ulius Cæsar, after his Death, was Consecrated by *Augustus*, of whom *Manilius*.

*He's now a God, and does Adorn the Skie;  
With Radiant Beams, of Princely Majesty.*

He had the Title of *Divus* given him, *Strabo lib. 4. Diod. Siculus. lib. 1. Tzetz. lib. 1. Hist. 68. Pliny in his Panegyrics*, says of *Augustus*, *Tiberius Plac'd him in Heaven*, but it was to introduce the Deity of *Majesty*; and *Tacitus Annal. 1. The ceremonies of the Funeral being over, Temples and Honours were Decreed him*. *Numerius Atticus affirm'd, that he saw Augustus entering into Heaven*; for which *Livia* gave him ten *Sestertii*, as *Dio* has it.

*Pliny say, Claudius was Deified by Nero*, but that was in Derision; *Vespasian by Titus*, and *Titus by Domitian*; and this was done, that the one might have a God for his Father, and the other for his Brother; and afterwards says, *Thou hast exalted thy Father Nerva amongst the Stars*. These Honours were not only paid to Emperours, by their Successors, but sometimes by the suffrage of the Senate. *Jul. Capitolinus says of Antoninus Pius, He was Voted Divus with Universal approbation, every one being for his admission of M. Antoninus Philosophus*. Then the Senate thank'd him for Consecrating his Brother. So of *Aelius Helvius Pertinax*. *Pertinax was placed amongst the Gods, by the Senate and People*. *Herodian gives an account of the Apotheosis of the Roman Emperours*, and how the Romans Deified them. Where, after the Celebration of the sacred ceremonies, according to Custom, an Image of Wax, representing the

the *Emperour*, made in a posture of Repose, is put on an *Ivory Bed*, set in the Porch of the *Royal Palace*, Cover'd and Adorn'd with Furniture of Cloth of Gold. The *Senate* also Clothed in Black, and the *Matrons* in White, visit it for seven Days successively; the *Physitian* standing by the Bed-side, and looking on it, as it were a Sick Person, saying every now and then, he grows worse and worse. Then upon the Day on which he is supposed to Die, the Young Men of the *Senatorian* and *Equestrian* Order, take the Bed upon their Shoulders, and carry it thro' the *Via Sacra* to the *Old Market*, where the *Roman Magistrates* used to lay down their Government. *Hymns* and *Pæans* are Sung in Praise of the Deceased, by a *Chorus* of the *Patrician Boys*, and Women of the best Quality; then he is carried into the *Field of Mars*, where a Quadrangular Stage was Built of Wood, being erected, and filled with Combustible Matter, rising very High to a Point; he is Disrob'd of all those Rich Vestments: *Ivory Images* and Pictures; and whilst a great quantity of Perfumes and Odours are putting together, the Men of the *Equestrian* Order, Dance round in Armour; Chariots being driven round the Pile. After this, the next Successor to the *Empire* takes a Lighted Torch in his Hand, and sets Fire to the *Palace* in which the Bed was put; the Spectators at the same time cast Fire on it, till the whole *Machine* is in a Flame, and consumed with a most fragrant Odour. After that the *Eagle* is let loose, which as it is believed, carries the *Emperour's Soul* to *Heaven*; and then he is Worshipped with the other *Deities*, for the *Heathens* thought they had a right to Vote in *Heaven* it self (being Fellow-Citizens of the same World) and that the *Gods* would not deny those Admission amongst them, whom they

they had unanimously judged worthy of that Honour.

Nor will this in the least seem strange, when we consider, that those Gods whom they generally esteem'd most Benign, and ready to answer their Prayers, were Men that they themselves had formerly Deified ; yet still they paid the utmost Adoration to the *Supream God*, as the Author of all happiness ; whom they esteem'd happy, because tho' all things were Govern'd by him, with so much Justice and Prudence, before there was any established Order, now he had exempted himself from the care of particulars, unless as far as they are contain'd in the general System of the World, and the Eternal Laws. But more of this afterwards.

This Custom of Consecrating *Emperours*, was not quite abolished in the time of *Constantine the Great*; as may be seen by an Antient Medal ; on which, his Soul Cover'd with Linen, and all the rest Naked, is carried to *Heaven* in a Chariot, and his Arm being stretch'd out, is receiv'd by another from *Heaven*, and under it CONS, that is Consecration : Perhaps his Successors thought it very incongruous, that those Honours or Rewards should not be paid to a *Christian Emperour* ; which were conferr'd on the *Heathens*, and some of the worst of *Emperours*. The difference only was, that it was believ'd, that the *Eagle* carried the *Heathen Emperours* to *Heaven* ; and *Constantine* was carried in a Chariot, but could not have admittance into *Heaven*, but by the assistance of an extended Arm, which signifies the Grace of *God*.

Famous Women also, had Divine Honours paid them. *Livia*, the Wife of *Augustus Cæsar* was at last Consecrated, by her Grand Son *Claudius*, tho' not by her Son *Tiberius*; with an additional Honour,

Honour, that the Women should swear by her. She was Consecrated in the Habit of *Juno*; that *Juno* might be Worshipped in her, and whatsoever was mystically understood by *Juno* amongst them. Thus *Prudentius*,

• *New Rites come in, and Livia Juno made.*

This Inscription is in the *Capitol*, concerning *Faustina*, the Wife of *Antoninus* the Philosopher, *We Congratulate Faustina Deified by the Senate*. *Cajus Caligula* commanded, that his Sister *Drusilla* should have Divine Honours paid her in all the Cities; and there was one *Livius Geminus* of the Senatorian Order, who swore that he saw her Ascending into *Heaven*, and Conversing with the Gods, and imprecated Destruction on him and his Family, if what he said was false, calling the Gods to witness, and amongst the rest, *Drusilla* her self. So, that besides *Numerius Atticus*, whom I mention'd before; and *Julius Proculus*, who affirm'd he saw *Romulus* mounting up to *Heaven*: Here was a third, who durst aver things very improbable, with most direful Imprecations; but for this, he deserv'd or receiv'd ten *Sestertii*. *Dion.* says, that *Drusilla*, in the Habit of *Venus*, was Consecrated by the Name of *Pantaea*; for this *Just. Lipsius* brings an Antient Inscription. *Veneri Celestæ Augustæ Sac. Mummia C. P. Dorcas, S. P. F. C. Maesa* the Wife of *Severus Cæsar*, and Grandmother of two Emperours was also Deified.

Some Men likewise were Ranked amongst the Gods, that were of an August Family, tho' they never possessed the Title. Thus *Geta*, *Severus's Son*, of whom his Brother *Boffianus* said, *Divus sit dummodo not sit Vivus*. *Antinous*, the Darling of the Emperour, *Adrian*, had Divine Honours paid him after

after his Death, and an Oracle set up, of which *Spartianus* relates wonderful things. Let this suffice for the Worship paid to the several *Roman Heroes* and *Emperors*.

*Of the Worship paid by the Greeks to their  
Heroes.*

Tho' the Greeks advanced their *Heroes* into the number of the *Gods*, yet they acknowledged a most Good and Great God, far Superior to them, who is unanimously Worshipped by all Nations ; and to whom they were only subservient. They called those *Dii*, or *Numina* (*Gods or Deities*) whom they thought the *Supream God* had plac'd to preside over the World ; or that after this Life, were admitted into the *Celestial Society*. Of this last sort were the *Heroes*, who had deserved well of their own Country, or Mankind in general, whom they esteemed worthy of Immortality, and a more Blessed Life. Whenever therefore, such Troops of *Deities* occur in Greek Authors, it is to be understood, that the *Stars*, *Heaven*, and *Elements* are Mystically understood by them ; or that they were Men, that the general Suffrage of Mankind had advanced to *Heaven*. Tho' it were a very presumptuous and daring thing to pretend to dive into the Occult Secrets of the *Supream God*, yet it contributed very much, both to excite and establish Virtue. I know the Fathers of the Church bitterly inveigh against the *Heathens*, for Worshipping *Deified Men* ; but here they impose upon their Readers, because they took the Word *God* in another sense than the *Heathens* meant it, as I shewed before, and I am of Opinion, that a *Deified Man*, signified no more amongst the *Heathens*, than *Macarites*, or a *Saint* doth with

the Fathers of the Church ; unless they are said to enjoy a more abstracted and Spiritual Felicity ( as they call it ) and the other a more Gross and Corporeal ; which, tho' it is a stupid opinion, and much unworthy a Pious Soul ; yet it doth not only obtain amongst the *Mahometans*, and most of the *Indians* at this time, but was a more Antient and Universal Doctrine, than is generally supposed.

The Opinions of the Antient Pythagoreans about the Transmigration of Souls into new Bodies, allude to this ; so doth the Mystical Divinity of the Antient Poets , and that of the *Brachmans* and *Bongis* in the *East-Indies*, concerning the future State of Souls ; and according to their Opinion, those that have behaved themselves well in this Life, are Clothed with more Glorious Bodies, enjoy Pleasures and Delights, far Superiour to ours ; but on the contrary, their Souls are Transmigrated into Beasts. There is a place of the Learned *Heinsius*, in his Annotations on *Abraham* and *Lazarus* in the *New Testament*, where he Learnedly discusses many things on this Subject.

What I have already said, will be sufficient to prove it was the Opinion of the Antients, that the *Gods* had Bodies ; lest the Humane Soul separated from this Body, should lose its Plastick Power, and being destitute of its most dear Associate, be idle and spend Ages in meer Contemplations ; being totally incapable of performing its former Operations ; and could not now, even so much as attempt a great many very good and useful things, which it used to do, by the assistance of the Body : for it was a question amongst them, whether the Soul was more perfect in its own Nature, or by the Ministrition of Corporeity, which made them attribute

bute Bodies to their Gods, because neither the Soul without the Body, nor the Body without the Soul, were able to perform their proper Functions. I own, that most abominable things are related of the Heathen Gods; but they were either Poetical Fictions, invented to expose the Gods of some other Country, or else were supposed to be committed by them whilst they lived here; and, if after they had obtain'd Immortality, they were amorous, and exceeded the bounds of Chastity; they not only held, that all things were lawful for the Gods; but by that means they got *Heroes*, who far exceeded our weak and frail Natures, and came into the World for some good and great end; and being made Men at first, at last became Gods themselves. Such Arguments as these, the Priests at that time offer'd in Vindication of their Lascivious Deities; some whereof may pass as pleasant Excuses, yet others are so absurd and ridiculous, that not only discover the Frailties of the Gods, but seem designed to cover and conceal the Libidinous Wickedness of Men.

I shall add some few things more that may conduce to the better understanding of the *Theology* of the Antients, Cicero lib. 3. de N. D. says, *They have now in Greece, many Gods that were Men*; Alabandas of Alabandus, Tenes of Tenedos, Leucothoe, *who was formerly Ino, and her Son Palantion*; *all Greece has an Hercules, AEsculapius and the Tyndarides*. Whence it is evident, that those *Heroes* or Gods were Worshipped in some Cities or Provinces which the Neighbouring Nations were Strangers to. There were also others Deified by the Universal consent of the People, Cicero lib. 1. de N. D. tells us who those were; *Persens, a Disciple of Zeno, said, those were accounted Gods, who had invented things that were*

*very advantagious and beneficial to Humane Life ; and Maximus Tyrius Differ. 28.*

The Greeks also Sacrificed to good Men, the Memory of whose Virtues they Celebrated. The Greeks were Prior to the Romans in this sort of Worship, and the Egyptians to them, in whose Shop this Religious Adoration of Men was first Forged : Their *Isis* and *Osiris* were nothing better, before they Deified them, and called the *Stars* by their Names ; for which Reason I must dissent from *Salust*, who says, *The Inhabitants of Crete first invented Religion* ; for Religion neither sprung from the *Jupiter of Crete*, or from any other Island in the whole World ; for if by the word *Religion* is meant the Internal Adoration of the Supreme God, by Virtue and Piety, that could not have its Original from *Crete*, for it is Written in the Hearts of Men : And again, if by it is understood External Rites and Ceremonies, and the manner of Worshipping these Factitious *Deities*, and the Sacerdotal Inventions, which indeed is the genuine sense of the Word, neither did that come from *Crete* ; for I have sufficiently proved, that these Parts of Religion came from *Egypt* and *Greece*. I shall now proceed after *Vossius*, who hath taken great pains in collecting them, and says something briefly concerning some other Deified Men, such as were the *Balacides* in *Sicily*, and perhaps *Marcellus*, for mention is made of the *Marcelleis*, in Honour of him. *Castor* and *Pollux*, called the *Tyndarides*, were in the *Peloponnesius*, and afterwards over all *Greece* and other Nations, but not they only, as in *Cicero lib. 3. de N. D.* likewise *Anakes*, but whether *Anac*, *Aenac*, or the *Anakim* of the *Hebrews* have any relation to them (in regard the Original of the Word is entirely Greek) I shall not determine.

The

The *Lacedemonians* had an *Heroe* called *Hyacinthus*, whose Rites were celebrated at the Festivals of *Apollo*, or rather *Apollo* was Worshipped under his Name ; at which time they went in Procession with *Ivy* Garlands, after the Custom of *Bacchus*. *Agamemnon*, *Menelaus*, and *Helena* were Worshipped, and she and her Husband had Divine Honours paid them. *Isocrates*, *Encom. Helen*; *Not as unto Heroes, but unto Gods*; which also makes the distinction between the Worship of *Heroes* and *Gods*, very evident. The *Spartans* Dedicated a Temple to *Lycurgus*, as we have it in *Plutarch*, *Leonidas* and *Barisidas*, had the same Honours paid them. The *Messenians* paid Divine Worship to *Polycaon* the Son of *Leleges*, and to *Glaucus* and others ; yet the *Parentalia* were only perform'd to *Euritus* ; which in my Opinion is the third and last Degree of Honour paid to Men after this Life ; yet *Cicero* says, they were often mixt with Supplications. The *Arcadians* accounted *Arcas* and *Calisto* amongst the Stars, and decreed *Aristeus* Divine Honours, because he taught them how to manage and preserve Bees, as *Servius* says. The *Citizens of Mantinea in Arcadia*, instituted Annual Rites and Quinquennial Sports, to be perform'd in Honour of *Antinous* before-mentioned ; Divine Honours were paid to *Anius* or *Elius*, Founder of the City of *Elis*. *Perseus* was made a Constellation by the *Argives*, and Ador'd for a Deity. *Lynceus* and *Hypermnestra* had a Shrine built them, and a Temple was erected at *Epidaurus*, for *Aesculapius*, but without the City, as in *Ambracia* and *Rome* ; perhaps judging it ominous, to bring a Physitian God into the City it self, lest he should increase the Number of the Sick, to have more frequent opportunities of increasing his Glory. These are the most remarkable that had Divine Honours paid them in those Countries,

I shall add some few more, that obtain'd, either Divine Honours, or those paid to *Heroes*, or Worship ; for I distinguish between them and those to whom the *Cultus* or Worship Divine was paid by the *Heathens*. *Amphilochus*, a Prophet of *Acarnania*, whose Oracle was Celebrated in *Etolia*, according to *Aristides* in his *Asclepiades*, in the Attick or *Boetick* *Orepus*, and in *Athens* it self, where also *Cecrops*, who is said to be changed into the Sign *Aquarius*, and his Daughters were Worshipped. *Geneus*, and *Triptolemus* the Inventor of the Plough : *Amphyttion*, who was made a Constellation, and called, *Heniochus*, or *Auriga*, from the Invention of the Chariot ; *Icarus* being instructed in the Art of making Wine, by *Bacchus* ; and *Erigone* translated into the Sign *Virgo*, for her extraordinary Piety to her Father, tho' others say, it was in Honour of another *Erigone*. *Erytheus*, and his Daughters, for their Loyalty to their Country. *Perdix*, *Aeacus*, *Alcmena*, *Androgeus*, and *Theseus*, who had many Shrines in *Athens*, also *Connidas* his School-Master, and *Hercules* who was his Companion, and *Hebe* who was given him in Marriage ; *Iolans*, *Meneleus*, and *Codrus*, who devoting himself to the Service of his Country, deservedly acquir'd a place amongst the *Heroes* ; *Polyenus*, lib. 1. St. Aug. lib. 18. de Civ. Dei, says, that Sacrifices were offer'd unto him. Some Achieved Divine, or the Honour due to *Heroes* under the *Archontes*, *Toxaris* the *Scythian*, and *Penops* the Attick *Heroe*, who had a Shrine Statue and Fountain, as *Hesychius* says. There is a Shrine of *Amphiaraus*, whom the Inhabitants of *Oropus* in *Boetia*, first Deified. *Neoptolemus* was Worshipped by the *Adelphians* : The *Boetians* had other Deities ; as *Ino*, and *Melicerta*, and *Hercules* the *Theban*, *Theseus's* Friend, whom Homer describes, in whose Honour a Festival and Sports were

instituted. Here also *Trephonius*, famous for a *Cave*, *Democrats*, *Cyclæus*, and *Leucus*, were Worshipped. *Pelus* and *Chiron*, in *Thessaly*. *Eneas* in *Macedonia*; *Aristotle* amongst the *Stagyrites*, whose Festival, *Ammonius* in his Life mentions, unless it should be *Philonotus*. *Vossius* is of Opinion, that Divine Honours were paid to *Aristotle*. *Philip* and *Alexander the Great*, were Worshipped in *Macedonia*: *Justin. lib. 24.* writes doubtfully concerning this Matter. *Miltiades* was Worshipped by the Inhabitants of *Cherso*, and *Achilles* in *Leuce*, where he has a Temple, famous for its *Anathema's*. The *Thasians* Ador'd *Theaginas* the Wrestler: It is not determined, whether the *Lesbians* Worshipped the Nine *Muses*, or *Mysa*, that was Educated according to their direction. *Aristæus* was Honoured at *Chios*, and *Drimacus* the Commander of *Fugitives*. The *Samians* had *Lysander* in Veneration; the People of *Tenedos*, *Callistagoras*; the *Naxians*, *Ariadne*; the Inhabitants of *Salamine*, paid Divine Honours to their Fellow-Citizen *Ajax*, the Son of *Telamon*; *Eacus* had the same in *Eginum*; *Homer* was Worshipped in one of the *Cyclades* called *Ios*, which makes *Varro* of Opinion, that it was his Country; In *Astyphalæa*, they Worshipp'd *Cleomedes* the Wrestler; the *Cretans*, *Europa* her Brother *Cadmus*, also *Idomeneus* and *Molone*, *Minos*'s Grand-Children, paying them Divine Honours by Sacrifices, and invoking them in time of War; also *Epimenides* and *Theognetes* the Champion. All whose Lives and Actions I could wish were delivered down to us; for they cannot be judg'd unworthy of History, whom the Antients thought worthy of Divine or Heroical Honours. *Vossius* hath collected somewhat in this nature, but not sufficient to display their Virtues, which are conceal'd by the injury of Time. So much for the *Indigetes* and o-

thers, whom the *Heathens* generally call'd, *Dii Minorum Gentium.*

## C H A P. XII.

*Concerning the Worship of the Gods, called,  
Consentes & Dii Majorum Gentium.*

THE Gods were so numerous amongst the *Heathens*, that not only every Region and Province, but every Island and almost little River, had their own Country Deities, lest they should seem to be out-done by their Neighbours ; so that at last they began to dispute about Priority of Worship,

To end this dispute, it was concluded by the *Romans* and others, that some should be establish'd, as *Dii Majorum Gentium*, much Superior in Power and Dignity to the *Dii Minorum Gentium*, who were called, *Heroes*, *Semidei*, and *Semones*. *Planciades* says, *There were some that the Antients did not judge worthy of Heaven, on account of their slender merit, nor would they determine them to the Earth, in Veneration to their Virtues* ; therefore they called them *Semones*, *Semi-homines*, *Half-Men*, something different from the *Semidei*. *Varro* divides them into two Classes ; some he calls *Dii Certi*, others *Incerti* : He accounts those *Certi* to whom the *Romans* had erected Publick Edifices, or Temples, and had Adorn'd them with a great many Images. The *Incerti*, were those of whom no just Reason can be rendered who they were : *Cicero* (as we mention'd before) divided them otherwife ; those who always Inhabited *Heaven*, were called, *Dii Majorum Gentium* ; such whose merits had advanc'd them thither, who were called,

*Semini*

*Semi-dei*, and *Indigetes*; and a third, of those by whose assistance, Men have admittance into *Heaven*; as the *Mind*, *Virtue*, *Piety*, *Faith*, *Hope*, of each of which in their Place; in regard it will tend very much to elucidate the *Ethnick Theology*, who those *Dii Majorum Gentium* were, who more particularly were called *Consentes*, being allowed by common consent; we have in *Ennius*,

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,*  
*Mercury, Jupiter, Neptune, Vulcan, Apollo.*

To these twelve (six Males, and as many Females) some add eight more, (*Janus, Saturn, Orcus, Bacchus*, were the Principal amongst them) and so made the Number twenty; their Names are, *Janus, Jupiter, Saturn, Genius, Mercury, Appollo, Mars, Vulcan, Neptune, the Sun, Orcus, Bacchus* the Father, the Earth, *Ceres, Juno, the Moon, Diana, Minerva, Venus, Vesta*; twelve Males, and eight Females.

The *Dii Consentes*, were accounted of *Jupiter's* Privy Council, when any Grand Affairs were Debated; they also had Golden Statues set up in the *Forum*. The rest of the *Dii Majorum Gentium*, were the Nobility of the Celestial Kingdom. Those called *Minorum Gentium*, were inferior to these; amongst whom were the *Indigetes*. There was also a *Plebs*, or *Commonalty* amongst the Gods; so the Poet, *Vos quoque Plebs Superum*, &c. of which in its Place.

I have spoken of most of these Gods before, yet I shall add something here, the better to explain their *Mystical Theology*; but so that their History, or rather Fables seem dress'd up by the Poets or Priests; nay, perhaps by their old Women, and told to their young Grand-Children; tho' there is some Truth intermixt with these Fictions; but it is almost

most impossible to discover it, amongst so many dark and inconsistent Stories. I hope therefore my Reader will be satisfied, if I endeavour to collect what Remains there are, in the best of Authors concerning the *Gods* before-mention'd.

The *Dii Consententes*, or *Selecti*, were such as the *Heathens*, for their great Merits, had advanc'd into the Number of the *Gods*, and had several Degrees of Adoration paid them, so that they put up Prayers, and made Vows unto them. The *Heathens* did not only believe, that Men in this Life (as Kings and Magistrates) preside over others, by the appointment of the *Supream God*; but that *Heroes*, when they obtain'd *Heaven*, had the Charge committed to them, to Manage and Direct all Humane Affairs; the *Supream God* permitting it to be so, to free himself from Care and Trouble; and that it was sufficient for him to have establish'd Laws, and a certain Order of things from the Beginning, by which they should be Govern'd in all Ages, and to leave the Administration and Management of them to these *Heroes*, who were Punish'd and Reward'd by those Laws (as we Mortals are) as occasion requires. This was necessary, lest they should be Idle and Lazy in *Heaven* it-self, and regardless of Humane Affairs; still the Management of all, was ultimately resolv'd into the *Supream God*; tho' from the Principles of this *Theology*, the *Heathens* might transfer the Worship of the *Supream God*, that was so Universally acknowledg'd, to Inferior Deities; their Priests Studying only to amuse the Minds of the People with strange and uncertain Stories, which according to their Explication were full of Mysteries, and contain'd many things above the apprehension of the Vulgar; all which they boastingly pretended were confirm'd by the Oracle of that *God*, whose Priests

Priests they were; but more of this in its proper Place.

## S A T U R N.

**S**aturn was the most Antient of all the Heathen Gods; for, tho Janus is esteem'd the God of Gods; it is to be understood Mystically, signifying all Time, both Past and Present. That plentiful Race of Gods, which Tertullian calls the Sow of Divinity, is said to proceed from Saturn and Ops: It is not evident from the Antients, whether his Name or Sir-name was *Saturn*; but it is very probable, as *Jupiter* by the Name of *Pater Juvans*, was a common Name to very many; so *Saturn*, whose Name, according to Joseph Scaliger, signifies *Absconding*, may be applicable to several Men; for those Deities, who were Conversant on Earth, proceeded from some God that lay conceal'd.

This seems to be confirmed by the great number of *Jupiters* and *Saturns* amongst them. The Book *De Äquivociis*, of whom Xenophon is suppos'd the Author, says, that *The Saturns were the first of the Families of Kings and Noblemen who built Cities*. Vossius is of opinion *Saturn* was *Adam*; another *Noab*, and that *Abraham* was worshipped under that Name. Christophorus à Castro says, *Moloch* was the same with *Saturn*; thence *Sanchoniathon* in *Euseb.* represents him with two Faces; and if *Saturn* was *Noab*, then he must also by some be esteemed *Janus*; and from hence it is most probable that he had two Faces. *Virgil* gives us a very excellent account who *Saturn* was, from the Opinion of the Antients,

*Saturn descends from his Olympian Throne,  
To avoid the Fury of his enrag'd Son.*

*Man-*

*Mankind till then dispers'd on Mountains high,  
By Laws he brought to love Society ;  
Calling the Country Latium, 'cause He,  
Absconded there in great Security ;  
The Golden Age was in his Government,  
When Men enjoy'd Peace, Plenty and Content.*

*Saturn* was represented holding a Scyckle in his hand; either to reap with, or because he was the Inventor of Agriculture and the use of Dung; or else from his Mystical Name *Chronus*, (*Time*) which like a Scyckle cuts down all things living. Scarce a Grammariā but hath ingeniously expounded the Fable of *Saturn* devouring his Children. Of these *Jupiter*, *Juno*, *Neptune* and *Pluto* still remained, to whom (as I shewed before) *Mythologists* give the Superintendency over the Four Elements. For the Antient Poets (and that not absurdly) held that *Saturn* had Power and Jurisdiction over things compounded of the Four Elements; but could not abolish or destroy the Elements themselves.

The Antients paid a very profound Adoration to *Saturn*, particularly the *Carthaginians* and *Gauls*, and many other Western Nations, and thought to render him propitious by Humane Sacrifices; as we have it in *Dion. Hal. lib. 1.* who farther says, *Hercules* abolished this Custom, and built an Altar on the Hill of *Saturn*, where holy Sacrifices were burnt by pure Fires. Those Sacrifices by the Greeks called *Thymata Hagia* and *Thymata*, as the Scholiast on *Thucydides* has it, were things made by Bakers in the shape of Animals, which were offered up to the Gods. *Dion. Halicarnassens* calls these things *Images like Men*. *Ovid. de Pasci lib. 5.* tells us of such things made of Straw and Rushes;

*They*

*They Strawy Nobles in the Water throw.*

And a little after :

*A Rushy Image Tyber does receive.*

This was performed off the Bridge by a Virgin (faith the same Author) perhaps in the stead of Men above Sixty, who were called *Depontani*. *Oscillae*, were small Images offered to *Saturn*. Italy abounded every where with his Shrines, and some Cities, Rocks, and Tombs were called by his Name, as appears by *Dion. Hal. lib. 1.* *Tatius* built a Temple to *Saturn*; he also, says *A. Sempronius Atratinus* and *M. Minutius*, dedicated a Temple to *Saturn*, and instituted publick Feasts and Sacrifices every Year, in honour of him. *Macrobius* tells us, *Tullus Hostilius* in pursuance of a Vow consecrated a Shrine to *Saturn*, and then the *Saturnalia* were first instituted in *Rome*. *Saturn's* Temple was on the *Capitoline* Hill; and *P. Valerius Publicola* made either that or another the Publick Treasury, because there were no Thefts committed in his time. All Ambassadors that came to *Rome* from any place, went thither; all Records of Contracts, and whatever Parents promised when they took up *A Custom at their Children*; and the Names of all the *mongst the Ro-* Citizens of *Rome* were written down, mans. and preserved here in the *Elephantine Books*. *Suetonius* mentions Two Temples built by *Munacius Plancus*.

They sacrificed to *Saturn* bare-headed, and to all other Deities cover'd. I might give many reasons for this Custom, but shall proceed. The Statues of *Saturn* were always bound fast with Cords, and untied on his Festivals, in commemoration of that Security and Happiness Men enjoy'd under him. *Ar-*

*nobius*

*nobius contr.* Gent. says, That *Saturn* was bound for his Parricide, and only let loose on days devoted to him. I shall not rehearse all the Fabulous Stories that are extant concerning *Saturn* and his Children, as the most antient Deities; for the more antient the God, the more Fictions are reported of him; and it was neither easie nor safe, to convince the common People of the contrary. Cicero says, *It's very difficult not to believe those things that claim a Divine Original*, though there be neither Argument nor Reason to confirm them: and adds, they were produced from the Ocean and the Salacious Power of *Heaven*, generated by the Conception of the *Earth*. Amongst these were *Phorcys*, *Saturn* and *Ops*; but who this *Phorcys* was, I am altogether ignorant, unless he was the Father of *Medusa*, and thereby the Power of Petrification Poetically meant. I now proceed to *Ops*.

## O P S.

**O**PS, was both Sister and Wife to *Saturn*; and called the *Great Mother*, the *Mother of the Gods* and *Berecynthia*. Virgil. *Aeneid. 6.*

*With Towers crown'd Great Berecynthia  
Thro' Phrygian Towns her Glory does display;  
An hundred Grandson Gods her Off-spring are.*

Ops, *Cybele*, *Vesta*, *Rhea*, *Ceres*, and others, were esteemed Goddesses in the same Mystical sense; as they either signified the *Earth*, or things that were produced out of it. Homer calls her *Zodorus*, the Bestower of Life; and *Hesiod Eryxsternon*, having a broad Breast. She rode in a Chariot drawn by Lionesses (as was said before) which formerly were *Hippomanes* and *Atalanta*; but according to the Poets,

meta-

metamorphos'd into LionesSES, for their contempt of this Deity. The Chariot was cover'd with Cloth, and it was esteemed the greatest Impiety for any Person but the Priest to touch it; he alone knowing that the Goddess was there: She had a Key in her hand, to intimate her Power of obstructing or furthering all the Fruits of the Earth. They sacrificed *Swine* to her, because they were the most fruitful Animals. *Tacitus* says, The *Germans* paid Divine Honours to her; but having neither Temples nor Statues, they worshipped her in Groves. *Her. lib. 5.* mentions the burning of a Temple of the Goddess *Cybele*, a native: And *Dion. Hal. lib. 8.* tells us of the Temple of the *Earth*. *Pliny* reports that the Summer in which the Mother of the Gods was brought to *Rome*, they had a much more plentiful Harvest than in former Years. I shall omit what is reported of *Claudia* drawing her with a Rope, as too trivial. The same Author mentions a wonderful Cave sacred to her, into which none but her Priest durst enter. I have discoursed on her Surnames before.

### J U P I T E R.

**T**HE Poets say, *We should begin with Jupiter*: for tho' *Saturn* was prior with respect to time, yet *Jupiter* transcended all the other Gods in Dignity; tho' they also represent him an Infant sucking, and he and his Sister *Juno* sitting in *Fortune's* Lap, greedy after the Breast; yet the Matrons of *Rome* had then a most profound Veneration for him, as *Cicero* says. But I am of opinion he was the first God that the Antients ever adored bawling in a Cradle, before he had performed any noble Exploit; for they could not be very fond of such a snivelling Deity.

Some

Some things are related Historically, others Morally, and others Mystically concerning him ; neither would the Priests distinguish betwixt them, judging it more to their purpose, that the People should constantly have recourse to them for their Explication. It was also the Policy of those in Authority, that the Common People should be in a kind of suspense, and not overburdened with Superstitious Ceremonies, which might divert their Minds from the Observation of the Civil Laws. They were not in the least averse that something doubtful and uncertain, others that had an appearance of Truth, and some notorious Falshoods should be mixed in matters of Religion, as knowing how great a Veneration the ignorant Vulgar had for what was oracularly pronounced by the Priest ; unless there was some allay in it that might abate its Credit, and put a stop to that luxuriant Progress of Religion, which, as absurd and false as it was, had gained a mighty Influence and Authority over the Minds of Men. Perhaps they thought that as *Iron* was necessary as well as *Steel* to make a useful Sword ; so a just mixture would produce the best Temperature in matters of Religion, and make it bear the better edge : Thus many things were foisted in that were very incongruous, to imply something that was Dark and Mysterious ; for those things that were most perfect would require none of their Assistance. But how much those Heterodox Notions obstructed true Religion, I shall discourse hereafter.

There were many *Jupiters* amongst the Antients. *Varro* says, he found Three hundred who were worshipped in some place or other. Some say there was not an Age before the *Trojan War*, but had its *Jupiter*. *Jupiter Cretensis*, was the most remarkable, tho' younger than *Jupiter Argivus* ; of whom *Diodorus Siculus*

*culus* says; *This God exceeded all others in Fortitude and other Virtues; for possessing the Throne after Saturn, he introduced many things very beneficial to human Life: He exhorted Men to maintain Justice amongst each other; to forbear Injuries and Oppression, preventing Strife and Contentions by his judicious Determinations, and promoted whatsoever might conduce to their living quietly and happily; encouraging the Good to Virtue, and restraining the Wicked by Threats and Punishments.* He went over almost the whole World, and declared War against impious Robbers; he introduced Laws and Justice. This Jupiter, who, according to some, was preserved by the Curetes whilst he was an Infant, flourished about the time of Isaac and Jacob.

There was another *Jupiter Cretensis*, called *Asterius* also, who stole *Europa*, and had *Minos*, *Rhadamanthus* and *Sarpedon* by her. *Minos* the Eldest, retiring into a Cave in Mount *Ida*, reported that *Jupiter* communicated his Laws to him there; as *Numa Pompilius* afterwards boasted that he had his communicated to him by the Nymph *Egeria*: for it was not sufficient to enact just and good Laws, unless they produced the Authority of some God to procure their Sanction. This way of introducing Laws was customary amongst the *Indians* likewise, as the Writers of those Countries testify, to pass by the *Gabriel* of *Mahomet*. There were two *Jupiters* called *Argivi*, for which I refer you to the Learned *Vossius*, who hath recorded all the *Jupiters* that can be collected out of the principal Authors extant amongst us. I proceed to his Surnames, Temples and Altars.

*Hercules* erected an Altar to *Jupiter the Inventor*, after he had found *Cacus* his Oxen, and made Expiation for the Slaughter with the River-water. *Herod. Hal. lib. i.* he also mentions a Temple of *Jupiter Februarius*, built by *Romulus* 15 foot long. *Livy* says,

This was the First Temple that was consecrated at *Rome*; *Augustus* repair'd it when it was almost ruin'd by Time. The *Romans* formerly took his Scepter by which they swore, and the Flint with which they struck and confirmed Leagues. *Dion.* gives us this Historical and Moral Sense of the word *Feretrius*, *Romulus* dedicated the Arms of the *Cæsenians*, whom he conquer'd to *Jupiter Feretrius* (as if deriv'd from the Greek *Hyperpberetren*) because encompassing every where both the Nature and Motion of all things, he had the pre-eminence over all things.

*Romulus* built a Temple to *Jupiter Stator*, upon this occasion: The *Sabines* having put the *Romans* to flight and *Romulus* with them, he lifting up his hands to Heaven, implor'd this Gods Assistance, and made a Vow to build him a Temple, saying; *Jupiter, it was by the command of thy Birds that I first laid the Foundation of this City here in the Palatine; the Sabines are in possession of the Tower, which they have purchased with villainy; inspire the Romans with Courage, that they may stand and rally; I vow to build thee a Temple here by the Name of Stator.* His Prayers being ended, the *Romans* stood their ground, and believed themselves very bravely, *Dion. lib. 2.* So much for the Historical meaning of the Word. *Seneca* gives us a Mystical Sense; laying, He was called *Stator*, because by his Power all things stood. *Cicero* tells us, That the Senate met sometimes in this Temple, and made Laws there. There was another Temple built to *Jupiter Stator*. *Jupiter Elicius*, of whom I spoke before, had a Temple; he was so called, because by the Affiance of the Priests he gave Answers there. *Arnobius* recites a very pleasant Dialogue betwixt *Jupiter* and *Numa*, upon this account; which *Plutarch* hath also in his Life. *Livy* says, That *Tullus Hostilius* and his whole Family were burnt with Lightning,

ning, for neglecting the Performance of his Sacred Rites.

*Jupiter Capitolinus*, was had in greatest Veneration ; having the Appellation of *Most Good* and *Great* : he was called *Most Good* before he had the Title of *Most Great* ; the one the result of his Munificence, the other of his Power. He was named *Capitolinus* from the *Capitoline* Hill formerly abounding with Trees, where a Temple was built him, and Divine Worship instituted. *Tarquinius Priscus* vowed this Temple in the *Sabine* War, but *Scervius Tullius* and *Tarquinius Superbus* after him, finisht it with the Enemies plunder ; but after the Expulsion of the Kings, *Horatius Pulvillus* dedicated it with such Magnificence, that the People of *Rome* afterwards bestowed immense Treasure in adorning rather than augmenting it. After the space of 415 Years this Temple was burnt down, and *J. Scipio* and *C. Norbanus* being *Consuls*, it was rebuilt by the same Methods. This remained till *Vitellius* his Time, and was intirely demolished in those *Rebellions* and *Seditions*. *Vespasian* built it up from the Ground again, but at his death it was fired and burnt down. *Domitian* rebuilt it a fourth time ; its Pillars and Gilding cost, 12 thousands Talents. The Compass of this Temple was Eight Acres. There were two Crowns of Gold kept in it ; one the *Gauls*, the other the *Carthaginians*, consecrated to *Jupiter O. M.* But the *Sybils* Books were preserved there with the utmost Veneration, being esteemed of the greatest Authority amongst the *Romans*, who always consulted them in dubious matters ; from whence they either guess'd or discover'd future Events. When the Emperours went to War, they made their Vows in this Temple, and if they returned Conquerours, they were carried in Triumph thither again, to perform their Vows and Sacrifice to *Jupiter*. Whence

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it was that the Statue of *Jupiter Imperator* stood there; and the Senate was convened there sometimes. Persons slept there all night upon a Religious account, and to prognosticate things to come by their Dreams; of which Custom I have spoken before. *Jupiter* was represented holding a Thunderbolt in his hand, which he was believed to throw.

I might add more concerning *Jupiter O. M.* especially of his Mystical Worship, but I have only shewed something here, to prepare my way to handle this Argument more at large in a Chapter of the *Supream God*. Let me observe by the way, That *Jupiter* was never used by the Heathens for a Name, but a *Cognomen* only: they meaning only *Jovans Pater* (an assisting Father) by it, from whence it came to pass there were so many *Jupiters*: others derive it from *Jao*, but this I have treated of before, and shall add somewhat hereafter.

There was a Temple sacred to *Jupiter Latialis*, built by *Tarquinius Superbus*, being for those times a most Magnificent Structure, and for a most wise and prudent Design. *Dion. Halicar. lib. 4.* for Nations otherwise different having some Vicinity, with respect to their Religious Rites; especially the *Latines*, *Volsci* and *Hernici*. *Tarquin*, being King of the *Latines*, sent Ambassadors to the *Volsci* and *Hernici*, desiring their Acquaintance and Friendship; proposing, amongst other things, that a Temple might be erected in common to them all, where they might meet every Year in a Solemn manner, feast together, and perform the sacred Mysteries; which being accepted, there was a Temple built to *Jupiter Latialis*, almost in the Heart of those Nations; over which the *Romans* presided, and Feasts were instituted by the same Name. *Dion. Hal. lib. 8.* says, The same *Tarquin* began to build a Temple in the City to Διος μίσθιος, but

but *Sp. Posthumius* dedicated it afterwards to *Jupiter Fidei*, or *Sponsor*.

To this the *Jupiter Horcius* of the Greeks, mentioned by *Cartarius*, has reference; *Jupiter Lapis* has some relation to it also; because in ratifying Leagues, they held a Flint in their hands, pronouncing these words, *If I knowingly deceive, may Deispiter, (the Father of the Gods) cast me out of this place, and from the Society of good Men, as I do this Stone.* A Temple was built to *Jupiter Victor*, on the *Palatine Hill*. There was also *Jupiter Lucetius*, called so from the Light he affords Mortals, by which without question the *Sun* was signified. *Diespiter* also is the same, according to *Agellius* and *Servius*, whose Temple was placed in the tenth Quarter of the City by *P. Victor*. *Jupiter* in all probability may be the same as the *Sun*, or *Sol Heliogabalus*; for which see *Salmasius* his Annotations on the Emperor *Heliogabalus*; and our Countryman *Fuller*, who following *Porphyrius*, makes *Elagabalus* or *Heliogabalus*, the same as *Sol Opifex*, or *Maker of the Universe*; the *Syriack word Gabal*, and the *Arabick Gabil*, signifies a *Builder*; to which agrees that the same *Sun* is called *εγενετος ουρανον*, in the greatest Obelisque which Constantine the Great commanded to be carried to *Rome*. Some are of opinion that *Elagabalus* is only a God of the *Mountain*, or a *God-mountain*; from the *Arabick word Gebel* a Mountain, but this gains little credit with me.

*Octavius Augustus* built a Temple to *Jupiter the Thunderer* in the *Capitol*, for which *Suetonius* gives the reason. There was also another to *Jupiter Genetius*, from a Mountain or River of that Name hard-by, which the Scholiast on *Apollonius Rhodius*, and *Strabo lib. 6.* both mention.

There was a Temple to *Jupiter the Avenger*, which is called the *Pantheon*, or of all Gods; it was consecrated by *Agrippa*, it is now called *All-Saints*; and from its Circular Form *Sancta Maria Rotunda*. It was built first for *Cybele*; I saw it when I was at *Rome*, the Pillars that were before the Porch being sunk very deep into the Ground by Earthquakes. For whereas formerly there were twelve Steps to ascend into this Temple, now (says *Marcellinus*) you descend by as many. *Fabrius* gives us a very elegant Description of it, and says, *Agrippa* would have put *Augustus's* Statue there, and attributed the Honour of the Work to him; but he refusing both, he placed the former *Cæsar's* Statue in the *Pantheon* it self, and *Augustus's* in the Porch.

*Domitian* at first built a small Chapel in the *Capitol* to *Jupiter Custos*, and afterwards a vast Temple to *Jupiter Conservator*, where he consecrated himself in the Bosom of the God, as it is in *Tacitus*. On some of *Dioclesian's* Medals there is *Jupiter* holding out Victory with his Right-hand, and a Spear upright in his Left, with this Inscription, *Fovi Conservatori Orbis*, to *Jupiter* the Preserver of the World. *Jupiter the Arbitrator* had a Temple in the Tenth Quarter of the City; and *Jupiter Propugnator* in the Palace, as appears by an antient Incription: *Jupiter Pugnans* also; we read of an Altar of *Jupiter Faunus* in *Dion. Hal. lib. 6*. *Suidas* mentions *Jupiter Hercæus*, which *Budeus* renders *Septitius*: He had an Altar built him within the Court or Hall of some Private Houses; and who ever had *Jupiter Hercæus*, had the Right of Citizens; *Cælius Rhodiginus* says, he was represented with three Eyes, and subjoins the Explication of this Mystery. *Plutarch* tells us, that many great Honours were paid to *Jupiter Hospitalis*. *Jupiter Terminalis* had Divine Honours paid him. *Numa* made

made and established a Law called *Lex Terminalis*, that the *Romans* should be content with their own Laws, and not be desirous of those of other Nations : *Dion. Hal. lib. 2.* gives an Account of the Punishments that were inflicted on the Violaters of this Law. *Jupiter Predator* also had a Temple, and somethings was due to him out of all Plunders. There was the Temple of *Jupiter Olympius*, to which was great resort out of *Greece*, every one contending to make the noblest Present. For *Jupiter Ammon*, see *Vossius de Idol. lib. 1.*

*Jupiter* had many more Surnames, all which, as St. *Augustin lib. 7. de Civit. Dei* says, were attributed to One God, for different Powers and Causes, &c. for this also consult *Lud. Vives*. The Eagle was sacred to *Jupiter* on a double account ; Mystically, because he can look full into the *Sun* ; Poetically, being reported to have brought *Jupiter* Arms in his Fight with the *Titans*. The *Oak* and *Olive Tree* were sacred to him ; but the *Oak* is dedicated to *Bacchus*, *Rhea* and *Ceres* also. The Sacrifices were a *She-goat*, two *Lambs*, a white *Bull* with gilt Horns ; the *Romans* sometimes sacrificed nothing but *Bread-Corn*, *Salt* and *Frankincense* to him. The *Athenians* sacrificed an *Ox* only, but with most ridiculous Ceremonies, as you may see in *Pausanias*.

It is impossible to enumerate all things that are fabulously reported, Historically written, or Mystically compos'd concerning *Jupiter*. It may suffice to have shewn, that some of the *Heathens* esteem'd him, the Original and Father of Gods and Men, as far as relates to the *Sun* : tho' by *Jupiter* some understand the *Aether* only ; but the generality neither of them, but esteem *Jupiter* the *Supream Deity*, Superior to the *Sun*, administering and governing all things here, and dispensing all good to Mortals, by which

he is distinguish'd from *Vejupiter* (whom *Martian* calls *Vedios* also) called so as *Agellius* says, because he had only Power to hurt: for as they worshipp'd some Gods, that they might bestow Blessings on them; so they endeavour'd to appease and pacify others, that they might not hurt them. This Deity was called *Vejupiter*, because he had no Power to assist; the Particlie *Ve* signifying *Privation*. The Temple of this God was between the Tower and the *Capitol*, where his Image was, holding Arrows ready to do Mischief; just by stood the Figure of a Goat, which they us'd to sacrifice to him. *Agellius* says, some thought he was *Apollo*: *Martian* will have him to be *Pluto*; whoever he was, it was generally believed that he hurt none but the Villainous and Perjur'd.

I shall treat more at large on this Subject, when I come to discourse of the Principle of Good and Evil amongst the *Heathens*; where I shall also shew what they thought of the *Supream God*, for the most part Mystically shadowed under the Name of *Jupiter*.

### F U N O.

**J**UPIter's Wife is next, tho' the Antient *Heathen*: I have represented *Jupiter* himself with his Head bound, and groaning like a Woman amongst the Goddesses who came to be assistants at his Labour, when he brought forth *Liber Pater* or *Bacchus*. *Pliny lib. 35.* *Juno* is only called *Jupiter's* Wife, tho' she was his Sister also. It is no strange thing that *Jupiter* should bear a Child, for the *Eastern* and *Western* People attributed both Sexes to their Gods. *Juno*, as well as *Jupiter*, is so called *& iuvando*, from *Affisting*. She being his Sister, Mystically represents to us the near Relation and Conjunction between the *Aether* and the *Air*; yiz. *Jupiter* and *Juno*, according to the Opinion of the Stoicks,

Stoicks, Cic. lib. 2. de N. D. In the Comment of *Theocritus*, we have the Story, how *Jupiter* under the form of a *Cuckow* flew into *Juno's Lap*, and returning to his proper Shape, promis'd her Marriage. This Passage in *Virgil* is to be understood Mystically,

*With joy descends into his Spouse's Lap.*

Her Statue did not represent one Goddess only, but many (as *Cartarius* has it.) for there is manifestly observable something of *Pallas*, *Venus*, *Diana*, *Nemesis*, and the *Parcae*, and several others in it. She sat upon two Lions, holding a Scepter in one hand, and a Shuttle in the other, with Rays of Glory about her Head, and many other things that properly belonged to other Deities. *Lucian* from hence shews that she was worship'd and honour'd under different Names. Others describe her Statue with a Rainbow about her Head. *Iris* was the Daughter of *Tbaumantia*, and by the Antients esteem'd the Messenger of *Juno* or the *Air*; being the sign of fair Weather, after Clouds and Rain. The *Peacock* was held sacred to her. *Pausanias* says, The Emperour *Adrian* offer'd a *Peacock* to her made of Gold, adorn'd with most splendid Jewels. There was a sort of *Hawk* and *Vultur* esteem'd sacred to her by the *Egyptians*, according to *Elian*; they crowned their *Iis* with the Feathers of this Bird, in whom many Deities were included, whom the *Greeks* and *Romans* worship'd separately. Geese too were sacred to *Juno*; the *Romans* to shew their Gratitude for the Preservation of the *Capitol*, kept some at the publick Charge, and carried one every Year in pomp, sitting on a Couch richly adorn'd, and at the same time they ran a Dog through with an *El-der-stake*, to shew their punishment for the ill guarding the Tower.

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The Greeks called *Juno Era*, which is *Aer* by transposing the Letters, as *Athenagoras* observes. It's probable that from thence she was called *Sospita*, because different Effects, proceed from the different Temperature of the *Air*, and very often Distempers, as Experience tells us, without consulting *Hippocrates* or *Galen*.

*Juno* had many Surnames. *Juno the Queen*, her Statue was brought from the *Vejentes*, when *Camillus* was *Dictator*, and dedicated on the *Aventine* Hill by the Matrons. *Livy* and *Plutarch* tell a very pleasant Story concerning this, and her Answer, in a very serious manner; who also affirm, that this Statue or Image was in such Veneration, that no Person durst touch it besides the Priest of a particular Nation. *Camillus* afterwards dedicated a Temple to her on the *Aventine* Hill, as *Flaminius* did another in the *Capitol* in the War with the *Ligures*. *Juno* is also called *Caprotina*, from the *Wild-fig Tree*; from whence some Servant Maids formerly gave the *Romans* a Signal by which they overcame their Enemies, for which read *Macrobius*. She is called *Juno Moneta*, *d monendo*, from Advising, says *Cicero de Divinatione*; and *Livy*, whom I take to be of better Authority than *Suidas*. The Books called *Linteis*, which were said to contain the Fate of the *Roman Empire*, were preserved in her Temple. She was also called *Juno Sospita*; she had three Temples, one built at *Lanuvium*, and two at *Rome*: her Statue had a Goat's Skin on it, a Spear, a small Shield, and Slip-shoes.

The *Consuls* at their entrance into their Office did sacrifice to *Juno Sospita*, *Cicero pro Muræna*. She had the Name of *Juno Lucina*, from giving Light to New-born Children, according to some; and others derive it from *Lucus* a Grove, where her Temple was built. *Lucius Piso Annal. i.* says, *Servius Tullius* the King,

King, that he might know the number of Inhabitants in the City, the Births, Burials, and those that put on the *Toga Virilis*, order'd how much Money every one should bring in for Births, into the Treasury of *Ilitbya*, whom, according to *Dion. Hal.* the Romans called *Lucina*: into that of *Venus*, who is called *Libitina*, for Burials: and the Treasury of *Juventus* or Youth, for those that assumed the *Toga Virilis*. She was called *Juno Fuga* (according to some) because by the Custom of the Antients, those that married were tied together: from whence comes the word *Conjux*, a Wife; she had an Altar in a Street called *Fugarius* for that reason. She was called *Sororia Julia* and *Martialis*; and had Altars and Temples dedicated to her by those Names.

The Bridegroom and Bride used to sacrifice to *Juno Pronuba*, taking out the Gall, and throwing it behind the Altar. Her Sacrifice were a small *Hog*, or a *Lamb*: the Queen performed these Rites, that is, the Wife of the Priest of the Sacrifices, who was called King; because at the time when Kings govern'd *Rome*, they performed these Ceremonies themselves; but when they were expell'd, it was given to the Priest that officiated, who was subject to the *Pontifex* or High priest; least the Name should seem to found too much of Absolute Power. *Juno* had several Names, upon account of her presiding over Marriages, and punishing Strumpets; such as *Domiduca*, *Unxia*, *Cinxia*, and *Gamelia*, and *Zugia* by the Greeks, and invoked in Marriages by them.

The Antients called her *Calendaris*, because she was worship'd and invok'd in all the Calends. *Juno Novella* was worship'd by the *Pontifices* in the Calends of February; also *Februata*, because her sacred Rites were celebrated in that Month. *Dion. Hal. lib. 2.* gives us an account of *Juno Quiritia*, and the Tables set for her

her in all Courts. For the Temple of *Juno Ardia*, so renowned for Pictures ; and the Altar of *Juno Lacinia*, where the Ashes were never moved tho the strongest Wind blows on them, see *Pliny*. Authors give us an account of other Temples dedicated to her. She was called *Populonia Juno*, from the frequent Addresses the People made unto her : *Opigenia* and *Fluonia*, by Women over whom she presided, but especially Women in Travail, before and after they were deliver'd.

### A P O L L O.

**C**icero de *Natura Deorum*, tells us, there were four Apollo's : The most Antient, according to *Vossius*, was *Jubal*, the Father of the Canaanites, a Kinsman of *Tubal-Cain's*; unless ( as I rather incline to believe ) he liv'd before him. He was a most excellent Songster, and had an incomparable Voice. *Timogenes* says, that *Musick* was the most Antient of all Studies.

The other Apollo's had relation to some *Deities*, especially, the *Sun*; but whether *Jubal* acquir'd this Honour, is uncertain. He that was the Brother of *Osiris*, and accompanied him in his Wars, is very Antient amongst the Apollo's, and Recorded by *Diod. Siculus*. Also *Apollo Delius* the Brother of *Diana*, Son of *Jupiter* and *Latona*, who was Worshipped with *Jupiter*, as *Macrobius* has it ; and had Sacred Rites performed to him in *Delos*, every fifth Yea, from whence he was called *Deliacus*, because he delivered *Oracles* there all the *Summer Season*; his Priests giving out, that he was elsewhere in the *Winter*; but the reason of that was, because they would have found it very difficult to Forge their Fictions so warily for a whole Year together, that those

those that came to desire Answers, should not discover the Cheat, and thought it safe to vent their Lies only for one half Year together. He was called *Apollo Delphicus*, from *Delphos*, where he had a Temple celebrated for the *Oracles* deliver'd there. *Livy* calls this Place, the common *Oracle* of Mankind, and *Noval* of the whole World. The *Scythians* also had their *Apollo Hyperboreus*, so called from them; for the intricate Altar of *Apollo Genitor*, which was esteem'd one of the seven Wonders of the World, consult *Plutarch de Solertia Animat. Calimachus, Ovid*, and others. The *Greeks* and *Romans* had *Apollo Delius* in particular Veneration, as the God of *Musick*, the Inventer of *Physick*, and called *Faculator, Sagittarius, Pythius* and *Vates*, or the God of Prophecy. His Surnames amongst the *Greeks* were, *Agyieus, Akerfocomes, Kryfocomes, Loxiæs, Lykius, Nomius, Tbyrarius*. Amongst the *Romans*, *Califex, Medicus, Capitolinus*, (which was brought from the *Ibracian Bosphorus to Rome*) and *Palatinus*, who is also called *Actiacus, Novalis* and *Parcetonius*.

*Augustus* built a Temple for this *Apollo*, on Mount *Palatine*, after he had vanquish'd *Anthony* and *Cleopatra*, Adorn'd it with Statues of Silver and Gold; its Structure was most Magnificent, furnisht with an Excellent *Greek* and *Latin Library*; and Authors tell us, that its Treasure grew immense with the Gifts and Presents that were made him. The *Lawyers* met there to determine nice and doubtful Controversies; you have a Description of this Temple in *Propertius*. This *Apollo Delphicus* was most Eminently Celebrated, *Pliny lib. 34. 52.*

He is also called, *Choragus*, and Captain of the *Muses*; according to the Diversity of Representing him by his Images and Statues, whereof the *Spartans* had one with four Ears, and as many Hands; he

he came to have several Surnames ; as *Sandalarius*, *Sofianus*, *Tortor*, *Thuscanius* and *Diadematus*. There are a great many more in Antient Inscriptions, as also many Temples built for him. *Porphyrius* hath collected many of the Mystical Surnames of *Apollo*, and their fabulous Interpretations, in his Book entitled the *Sun*, out of which *Servius* hath borrowed something.

Amongst four Footed Beasts, the *Wolf* being like *Time* most voracious ; amongst Insects, the *Grafsbopper* ; amongst Birds, the *Swan*, *Crow*, *Cock* and *Hawk*, were sacred to him. But the *Egyptians* by the *Hawk*, understood *Osiris*, who is the *Sun* with them ; they likewise paid Divine Honours to the *Hawk*, because in Antient times he brought their Priests at *Thebes* (which is the chief City in *Egypt*) a Book written in *Red Letters*, from some unknown and remote Regions of the World, which contain all their sacred Rites ; and therefore, those amongst them that write of Religious Matters wear a *Red Cap*, with an *Hawk's Wing* on it. But all that are conversant with History, know these Fictions were usher'd into the World by their Priests, to gain the greater Credit and Authority to their Laws, Rites, and Ceremonies.

The *Laurel* amongst Trees, was sacred to *Apollo*, and People Predicted things to come by it ; for if, when it was thrown on the *Coals*, it made a great noise ; the Antients esteem'd it an happy Presage, but if very little, or none at all, that portended Evil. He that bound *Laurel* about his *Temples* when he went to *Sleep*, should see the thing in his Dream ; he desir'd to know the Truth of. *Hesiod* says, *The Laurel promotes Enthusiastick Notions*. The *Laurel* was not only the Poets, but the Triumphers Ensign also, which the *Roman Emperours* deposited in *Jupiter*

O. M.

O. M. his *Lap*, acknowledging they received their Victory from him.

The Emperour *Julian* says, the *Palm* was sacred to the *Sun*, or *Apollo*, tho' *Libanius* will have it proceed from him; but after an unaccountable manner.

### D I A N A.

Cicero also, lib. 3. de N. D. says, there were three *Diana's* formerly; the most Renown'd, was the Mother of the winged *Cupid*, the Daughter of *Jupiter* and *Latona*, and Sister of *Apollo*, as the *Moon* was Sister to the *Sun*. We have handled the Etymology before, and can by no means approve of her being called *Diana* from *Deviana*, wandring in the *Woods*, or in *Heaven* it self.

She is Represented as the most Severe and Chast amongst all the Gods and Goddesses, out of an aversion to Pleasure, rather than Mankind; she would not be Aton'd, but by Humane Victims, tho' she did admit of an *Hind* in the room of *Iphigenia*, but on condition that she should be her Priestess for the future. Men were generally Sacrificed to *Diana*, especially in *Tauris*, whose Inhabitants Sacrificed all Strangers to her, but *Grecians* more particularly. *Pausanias* in his *Achaica*, says, that the *Patrae* Sacrificed the most beautiful Boy, and a young Virgin every Year to *Diana*. *Iphigenia*, who would not Sacrifice her Brother *Orestes*, when he was taken a Stranger there; hid the Image of this Goddess in a bundle of Sticks, and carried it to *Aritia*, a Town not far distant from *Rome*, where they continued that Custom of Sacrificing Strangers for some time; but in a little while, this Barbarity became very displeasing to the *Romans*, altho' Servants only were offer'd up, that they sent her

her to the *Lacedemonians*, where the Youth only were Whipt, and her Altars sprinkled with their Blood.

Afterwards, *Harts* and *Hinds* only were sacrificed to *Diana*, and in all her Temples their Horns were hung up. Hence the Poets feign her Chariot to be drawn by Yok'd Deer, more particularly *Claudian*: I have insisted the longer upon this, to shew what Cruel and Impious Sacrifices the Priests Invented, under the specious Name of Religion; whose great Endeavour was to perswade Mortals, that some *Deities* would not be render'd propitious, but by Humane Blood only; and that those who were offer'd up, were sufficiently Honour'd, having the Care of their whole Species committed to their Charge. *Diana* also presided over Women in Travel, and they Consecrated their Cloths to her, and from thence she is called *Chitone*. Not only Deer, but Barren *Cows* were offer'd in Sacrifice to *Diana*; her Statue being carried at that time on a Barren Cow, sometimes on a White one, sometimes on a Black.

Her Statue was Tall and Large, and Cloths down to her Ankles; her Aspect Juvenile, and Virgin-like, carrying a Lighted Torch in her Right Hand, a Bow in her Left, and a Quiver of Arrows hanging over her Shoulder. Some describe it otherwile; she was called the *Pleasant Virgin* and *Dyctinna*; and by *Orpheus*, *Cynegetis*, and *Callimachus*, *Theretira*, presiding over Hunting; she was esteem'd a great Huntress her self, and therefore all Groves and Forests were sacred to her.

She was called *Bubastis* by the *Egyptians*, from a Famous City of that Name; and her sacred Rites were called *Bubasta*, she had a Temple in *Crete*, and another built on Mount *Aventine* at *Rome*, as also

also at *Cæliola* and *Subura*. Her most Antient Temples were in *Spain* and *Aulis*; but the most Famous was that at *Ephesus*, much mention'd by Authors, and in the *Acts* of the *Apostles*. I might here speak something of the *Sun* and *Moon*, who are said to be the Children of *Rhea*, or the Great Mother, and *Hyperion*, according to *Diod. Siculus lib. 4.* but I shall leave it to others.

### M E R C U R T.

**T**here were five *Mercuries*, according to *Cicero*, *N. D. lib. 3.* The most Famous was the Son of *Jupiter* and *Maja*. The Antients joyn'd him and *Minerva* together, not in Wedlock, but by a Community of Studies: He was esteem'd the Messenger of the Gods, and is reported to be the Inventer of *Letters*, *Musick*, *Wrestling*, and *Geometry*, and that he taught *Eloquence*, especially to the *Egyptians*, who Worshipped him by the Name of *Anubis*, as we said before: He was held in great Veneration amongst the Antient *Germans*, who esteem'd it lawful to offer Humane Sacrifices to him on certain Days; he was called *Deus Communis*, the common God; wherefore it was Customary when they found any thing on the way, to say something to the Common God, as Privy to what was found, he being thought to preside over the *Ways*; they erected him Statues in the *Cross Ways* of the Cities, and where three *Ways* met, which the Antients called *Hermæ*; I pass by his Representation as Universally known. *Pliny* mentions the Statues of *Mercury* in *Ethiopia*. He had two Temples, as many Chapels, some Altars, and a Temple at *Rome*; he is called *Cyllenius* and *Camillus*, being the Servant of the Gods, and *Subterraneus*, or *Trophonius*.

## M I N E R V A.

Cicero lib. 3. *de Natur. Deorum*, mentions five *Minerva's*; but the most Remarkable is, she that is reported to proceed out of Jupiter's Head: She was the Goddess of Prudence and War; and according to some Invented *Armed Dances*, she discover'd the *Making of Cloth*, and *Dyng of Wool*, and many other things; all Artificers made their Supplications unto her, from whence she was called the *Goddess of Arts*, but in Conjunction with *Mercury*; so that their Altars and Statues were in common to both, and therefore called *Hermathena*.

Her most Antient Temple was built in the Tower of *Orvinius*; he mentions the Temple of *Minerva Assessia*, but it was Burnt down, as also that of *Minerva at Palleni*, amongst the *Tageates*, and in *Sigenum*, and her *Oracles in Egypt*, and speaks of many other Temples Dedicated to her in a great many places; she had one in *Landum*, an Island belonging to the *Rhodians*; another in *Elis*, and had a *Shrine* in the *Capitol*. At *Rome* there were Temples to *Minerva*, *Medica*, *Flaviana*, *Chalcidina*, and *Catuliana*. In the Temple of *Minerva*, Dedicated by *Pompey the Great*; were kept the Abstracts of all that was done by him in the *East*.

She was also called *Pallas*, her Image was that Famous *Palladium* which was not only said to fall down from *Heaven*, but to Brandish its Lance, and Move its Eyes, but none were admitted to see it, besides the *Vestal Virgins*, to whose Care the Custody of it was committed: She had a very Antient Temple on Mount *Aventine*. Cicero Worshipped *Minerva Cusios*, privately in his own House, but when he went into Exile, he brought it to the *Capitol*, and

and Dedicated it. Her Sacrifices were all very clean, as White Lambs, White Bulls, and a Wild Heifer, with Gilded Horns. Amongst the Birds, the Owl was sacred to her ; so that you shall rarely see her Image on any Medal, but there is an Owl sitting on her Helmet, and an Inscription *Athene*, which is the Name the Poets called her by ; she carried a *Medusa's Head* on her Shield, or Breast-Plate, to signify Victory. So *Pausanias* in his *Atticks*, writes, that the *Athenians* Engrav'd Victory on their Breasts, with *Medusa's Head*. Every Boy knows who *Medusa* was. The Olive-Tree was sacred to *Minerva*, of which she is said to be the Inventress ; whence *Herod.* in *Terpsich.* writes ; that, *For a long time, none had any Olives but the Athenians.*

## M A R S.

**A**S *Minerva* is reported to be Born without a Mother, so *Mars* Without a Father ; for, *Juno* envying *Jupiter*, that he had a Daughter without her, had a great desire to have a Son without his assistance ; to which purpose, she made use of some Flowers which *Flora* had shewn her, as we have it in *Ovid.* *Juno* was Deliver'd of him in *Thrace*, whereupon the Inhabitants have him in great Veneration. Some mention another *Mars* by *Jupiter*, and *Enyo*.

*Actinacis* was the true Representation of *Mars*, both with the *Thracians* and *Scythians*; *Herod.* lib. 7. The *Noribers* People swore by him. The Inhabitants of *Arabia Petrea*, who had an equal Veneration for him, Represented him thus ; they squar'd a Black Stone four Foot high, and two Foot broad, and no Figure express'd on it ; others describe him, (that he may appear Arm'd and Terrible) hold-

ing a Spear and Flail in his Hand, and his Chariot drawn by two Horses, whereof one is called *Terror*, and the other *Fear*, and *Fame* goes every where before them sounding her Trumpet. The *Romans* believed that *Romulus* was begot by *Mars* (but more probably by his Priest) and therefore they paid great Veneration to him.

The most Antient of all his Temples, was in the *Campus Martius*, or *Mars* his Field, from whence the Place had its Name; there also the *Comitia Centuriata* met, and the Army was Mustered, as *Dion Hal.* says, who also speaks of a very Antient Temple of *Mars* in the City *Suna*, and of an Oracle of his in *Tiora*; I have spoken before of *Mars's* Oracle in *Egypt*. There was a Temple of *Mars* in the *Circus Flaminius*, and another in the *Capitol*. The largest Temple was Built by *Augustus*, and Dedicated to *Mars Ultor*, the Magnificence whereof is celebrated by *Ovid* in his *Fasti*. The second Temple to *Mars Ultor* (or rather) *Bis Ultor*; *Augustus* erected in the *Capitol*, for a Victory he obtained over the *Parthians*, where their Ensigns were hung up. A very large and pompous Temple was erected to *Mars Gradivus* without the City, in the *Appian* way, who *P. Victor* calls *Mars Extramuranus*, or without the Walls.

### *B E L L O N A.*

**A**fter *Mars*, *Bellona* his Sister, Wife, or both, succeeds very properly; she had a Temple in the *Circus Flaminius*, in which the *Senate* gave Audience to the Ambassadors of those Foreign Nations, that the *Romans* would not admit into the City. Her Priests were called *Bellonarii* as *Tertullian* has it; They slash'd and cut themselves with Knives, that

that they might make their *Deity Propitious*, by no other Blood but their own, upon which they fell into a strange sort of *Rage and Fury*, and then Prophesied. *Statius* says, she drove *Mars's Chariot*,

— *And direful Bellona drives,  
With bloody Hands his Steeds* —

*Cæsar* writes, that the *Cappadocians* had her in such Veneration, that her Priests were next in Honour to the King. Some say, she is the same as *Minerva*, which is a more probable Opinion than that of *Apuleius*, who makes *Diana*, *Juno*, *Venus*, and *Bellona* all one, or of a certain Learned Man, who endeavours to make the *Moon* and *Bellona* to be the same.

There were some Pillars before *Bellona's Shrine*, not very Large, which the *Romans* called, *Bellica Columna*; for when they made War with any People, after they had opened the Gates of the Temple of *Janus*, one of the *Consuls* went and threw a Lance towards that Part where the Enemy was; and from that time they esteem'd War Declar'd; and at the same time, they sent a *Herald* to the Frontiers of the Enemy, who declaring the Reasons for the War, threw his Lance towards their Camp, in a ceremonious Form. The *Heathens* of these latter Ages, esteem'd *Pausus* a *Deity*, quite opposite to *Bellona*, and used to implore his Aid and Assistance when they had suffer'd by War. The Antients no where mention *Pausus*, as I know of; *Bellona* was represented with her Hair spread abroad, Arm'd with a Torch, carrying a *Scickle* in one Hand, and a *Shield* in the other.

**VICTORIA.**

**V**ictory was brought up with *Minerva*, and made a Goddess at the same time with her. The Romans paid great Devotion to her, and Represented her thus; a *Virgin* with Wings Flying, offering a Crown or Palm; her Image was carried in Pomp in the *Circens*, she had an Altar always in the *Senate-House*, such as was capable of being removed into any Place where the *Senate* was, as *Dempster* says. She had three Temples at *Rome*, two Chapels and a Grove (as almost all the other Gods) and an Altar. The most Antient of her Temples, was in Mount *Aventine*, (being most convenient to pitch Tents in) she had other Temples and Chapels in *Rome* also; *Cicero lib. i. de Divin.* tells us, that *Victory* at *Capua* would sweat, as *Apollo* did at *Cuma*, as the presage of some impending Evil.

**NEMESIS.**

**W**hen the Romans went to War, they Sacrificed to *Nemesis*, who was the Daughter of *Justice*, and Publish'd a reward for *Gladiators*, as *Pomponius Laetus* tells us. There was another *Nemesis*, the Power of *Fortune*; she was Worshipped in the *Capitol*, *P. Victor* lays, she had a Temple in the *City*. So much for the Gods that were esteem'd to preside over War with *Mars*, or were Auxiliary to him.

*Venus.*

**V E N U S.**

Cicero Lib. 3. de N. D. says, there were formerly four *Venus's*; but her Name is *Modern*; for *Varro* in *Macrobius* says, that in the time of the Kings of *Rome*, it neither was a *Greek* nor *Latin* word. I have given you the thoughts of the Learned *Selden*, concerning it before.

The Antients esteem'd her the Goddess of Generation, Pleasure, and external Beauty, so that she could either bestow, or take it away according as she thought fit. To this purpose *Plutarch* in his *Sympoſ.* gives you her History, or rather Fable, and therefore deduces her from the *Sea*, that he might shew the Generative Power of *Salt*, and many other things, for which consult that Author. The *Platonists* had two *Venus's*, the one *Urania* or *Celestial*, to Represent *Divine Love*, the other *Terrestrial*, and afterwards made a Goddess.

Some *Mythologists* will have *Venus*, *Juno*, the *Moon*, *Proserpine*, *Diana*, and some other Goddesses to be the same, and that the diversity of Names, doth only exhibit to us their different Virtues; but I have treated of these Mystical Interpretations before, as far as we have any Light from Authors. *Venus* had a Statue in *Paphos*, which did not Represent any Humany Figure, but was a *Conoide*; the *Base*, *Broad*, and *Round*, and gradually decreasing till it terminated in a Point at the Top; many of the Antient Statues were after the same manner, as well as this of *Venus*, for they were not always, or every where Represented by a Humane Form. In other Places she is discrib'd by the Figure of a Beautiful young Virgin, Naked, standing in a Shell, as if she had just rose out of the *Sea*. *Augustus* dedicated *Venus* rising out of the *Sea*; (as *Apelles* had Painted her.)

in the Temple of *Julius Cæsar*, which was called *Rising out again*. *Venus* was also called the *Marine*, to whom a certain Island was Consecrated, and had her Temple in it.

The most Antient Temple, according to *Herodotus*, was that of *Venus Urania*, built in *Ascalon* a City of *Palestine*, which the *Scythians* Demolish'd, as was said before : He also says, that the *Venus Cypria* was made out of this, and the *Phenicians* that came from that Part of *Syria*, built her a Temple at *Cythera*. The Goddess being enrag'd at the Demolishing her Temple, sent a Distemper amongst their Women, but he doth not tell us what it was, nor indeed is it very material to know. I have formerly mention'd her being called *Mylitta* by the *Affyrians*, *Alitta* by the *Arabians*, and *Metra* by the *Perians*. The same Author speaks of a Temple of *Venus* amongst the *Aterbechi*, and a Chapel of *Venus Hospes*, in the Temple of *Proteus*; also *Venus Urania*, whom the *Scythians* Worship'd by the Name of *Artempasa*. The first things *Eneas* and his *Trojans* set about when they Arriv'd in *Italy*, was building a Temple to *Venus*, *Dion. Hal. lib. 4.* She had a Temple amongst the *Zacynthi*, and near *Archises-Bridge* as it was then called. The *Leucadians* and *Actienses* had Temples sacred to her.

It is certain that the worshipping of *Venus Urania*, was the most Antient ; but whether she denoted *Celestial Love*, or the Power of *Celestial Fortune*, the Queen of *Heaven*, or the Star called by her Name, remains yet undecided. This *Venus* was not Worshipped by Lew'd Women only, but by the most Chaste Virgins, that she might bestow Gracefulness and Beauty upon them, and render them agreeable and acceptable to all. Widows also made their Supplications to her, that their second Marriage might be

Prosperous ; so that the Festivals of *Venus* were most Religiously observ'd by all sorts of Women.

Her Sir-names were *Acidalia* (*Servius Aeneid.* r.) either because she creates Cares, or from a Fountain of that Name, in which the *Graces* bath themselves, who are sacred to her ; she is called *Cluacina*, & *Cluere*, which Antiently signified to Fight. *Titus Tatius* the King, built her a Temple, and *Onupbius* makes mention of her Temples and Chapels.

She was called *Libitina* (as we said before) because the *Heathens* believed the same Goddess presided over our Births and Deaths. All necessaries for a Funeral were Sold in her Temples ; young Girls, when they come to Womens Estates, Dedicated *Babies*, the Indications of their Age, to *Venus Libitina*. She is called *Alma Venus*, that is *Holy* and *Fair* ; also *Verticordia*, turning Womens Hearts to Chastity, *Ovid. lib. 4.* *Harmonia* the Wife of *Cadmus* called her *Antistrophia*, because she diverts Men from wicked actions, ill thoughts, and base desires. *Erycina* was another of her Names, from the Mountain *Eryce*, in *Sicily*, where *Aeneas* built a Temple for his Mother, and *Q. Fabius Maximus*, dedicated one to her in his Dictatorship. *Venus Erycina*, had another at the *Hill-Gate* ; there was a Temple in the *Via Sacra*, or *Holy Way* of *Venus Romana's* or *Venus Rome's* Consort, on which occasion *Prudentius* says,

*Incense is burnt to Conjunct Deities.*

*Marcellinus* mentions this Temple as particularly deserving Admiration. The *Elians* Worshipped *Venus Popularis*. There was also *Venus Calva* or *Bald* ; because, when the *Gauls* Besieged *Rome*, the Women cut off their Hair to make Ropes to manage their *Machines*.

*Machines* with ; and from thenceforward a Temple was dedicated to *Venus the Bald*. The Cyprians had a Statue of *Venus Barbata*, or *Bearded*, as Alex. Neapolit. informs us. *Suidas* says, *Venus* was sometimes Represented with a *Beard* and *Comb*, because formerly a most contagious *Itch* raged amongst the *Roman Women*, which made all their Hair fall off, so that they had no need of a *Comb*; wherefore the Women made Vows unto her, and she was prevail'd upon, and their Hair grew again; upon which they set up an Image of her, with a *Comb* and *Beard*, that the Goddess, who presided over all acts of Generation, should be Represented, both *Male* and *Female*; and therefore the upper part of her Body to her *Girdle* seem'd *Male*, and the lower *Female*; almost all other *Deities* participated of both *Sexes*, that they might not seem to be deficient or useless in any particular; which, according to the *Doctrine of the Egyptians*, was appropriated to the Elements. The *Lacedemonians* had a Temple dedicated to *Venus Armatia*, the Original of which Name you'll find in *Laftantius*, of whom *Ausonius* says,

Pallas did once in Armour Venus see,  
Let Paris judge whose Victor now, says she,  
Rash Wretch (says Venus) so Attack me now,  
When I Stark-Naked vanquish'd you, you know.

Pompey dedicated a Temple to *Venus Victrix*, or the Conquerour, in his second Consulship; the Greeks called her *Nicophora*, see *Pausan*. On some of the Coins of *Faustina*, *Venus* is Represented holding out *Victory* with her Right Hand, and this Inscription, *Veneri Victrici. Posthumus Tiberius*, the first that Triumphed, because he had gain'd the Victory easily, and without Blood-shed, enter'd the City, Crown'd with

with the *Myrtle* of *Venus Victrix*. *Pliny lib. 15. cap. 29.* *Julius Cæsar* built a Temple to *Venus Genetrix*, after the Fight of *Pharsalia*, and dedicated the Plunder to her; and amongst other things, a Breast-Piece of British Pearls. *Augustus* set up a Brass Statue in this Temple to *Cæsar Divus*, and a *Blazing-Star* shining over his Head, like that which appear'd after his Death. See *Dionysius, lib. 43.* *Appianus de Bello Civili, lib. 2.* *Venus Placida* had a Chapel, and *Suetonius* speaks of *Venus Capitolina*. The Antients Consecrated the *Myrtle* and *Rose-Tree* to *Venus Virg.* *Eclog. 7.*

### The Myrtle to Fair Venus. —

Some held that the *Myrtle* had a Virtue to procure, and continue Love. From the *Elektra* of *Euripides*, it appears the Greeks put small Branches of *Myrtle* on their Funeral Piles. Some Marble Monuments also inform us, that it was usual to place Crowns of *Myrtle* on the Heads of the Deceas'd, perhaps because *Venus Libitina* took Care of the Dead. *Venus* was Antiently called *Myrtia*, or *Myrtea*, from the *Myrtle*. The *Rose*, which was dedicated to *Venus*, hath a great Analogy to External Beauty; for as nothing is more grateful and fragrant, so nothing less permanent. Poets tell us of a White *Rose* Dy'd Purple with *Venus's Blood*. After *Venus* follows *Cupid*, the *Graces* and *Adonis*.

### C U P I D.

**C**icero lib. 3. de N. D. enumerates three Cupids. The first was Son of *Mercury* and *Diana*. The second and Principal, of *Mercury* and *Venus*. And the third (called *Asteros*) of *Mars* and *Venus*. *Ic.*

is not to my purpose to mention what the Poets say in Praise of their *Cupid*; nor shall I enlarge upon that *Divine or Celestial Love* which the *Platonick Philosophers* have in such Veneration, in regard *Mars*. *Ficinus* hath said very much on this Argument; some amongst the Antients were of Opinion, that as *Cupid* did favour and assist *Love*, so *Anteros* cross'd and oppos'd it. But others, of which Number is *Porphyrius*, held *Anteros* to be mutual *Love*, and says, *When Cupid was an Infant, and did not grow at all, Venus consulted the Goddess Themis; who answer'd her, that Anteros was necessary for Cupid, that they might take their turns, and be mutually assisting to each other: Upon this Anteros was got, and when he was just Born, Cupid began to grow, and open his Wings; and when Anteros was with him, always grew in Stature and Beauty, but in his absence, pined and wasted away,* the meaning of this is very evident.

○ *Philostratus* mentions a great many *Cupids* or *Lovers*; the Sons of the Nymphs, *Apuleius* Represents them as very fair Boys, descending from *Heaven*, or rising out of the *Sea*: *Orpheus* says, there are two Gates to *Heaven*, one thro' which *Souls* Descend here below, and the other thro' which they Ascend. I omit to speak of the ways of representing him, as commonly known; tho' the Antients had several kinds of Images for him as well as his Mother *Venus*. They mention no other Temples of his but what were Founded in *Hearts*.

### *The G R A C E S.*

A ccording to some, they were the Daughters of *Bacchus* and *Venus*, others of *Jupiter* and *Erymone*, others of *Juno*, and there are others who give another fabulous account of their Pedigree.

gree *Chrysippus* said, the *Graces* were somewhat younger and more beautiful than the *Hours*; and therefore esteem'd them the Companions of *Venus*. Their Office was to preserve mutual Friendship amongst Men, and make them grateful for Benefits receiv'd. *Pausanias* says, the *Lacedemonians* had but two *Graces*, but the *Athenians* three. *Hesiod* gives us their Names; *Euphrosyne*, which signifies Cheerfulness; *Aglaia*, Majesty and Gracefulness; *Thalia*, Gay and Flourishing; to these *Homer* adds a fourth, called *Pastaea*, and that one of the *Graces* was Wife to *Vulcan*. *Seneca lib. i. Benef.* mentions but three *Graces*, and gives a Description of their Images. *Athenaeus* tells us of a Temple dedicated to the *Hours*, in which was an Altar to *Bacchus*. *Alex. Neapol.* from *Aristotele* says, the Temple of the *Graces* was built in the middle of the Street, to make Men every where mindful of Benefits receiv'd. The Greeks called them *Charites*. *Servius* says, of them they were represented Naked, that they might not appear to have any deceit, joyn'd together, because they were inseparable in their own Nature. The Reason why they are Painted, one looking from us, and the other two towards us; is, because the Favours we bestow, generally return double to us.

### A D O N I S.

**S**Ervius says, *Adonis* was *Venus's* Servant, and that the Antients gave all the Gods assistants of an inferiour Power and Authority; as *Adonis* to *Venus*, *Virbia* to *Diana*, &c. and so much for *Venus* and her attendants.

*Bacchus*

*B A C C H U S.*

Cicero lib. 3. de N. D. enumerates five *Bacchus's*, or *Dionysii*. The first was Son of *Jupiter* by *Proserpine*; the second of *Nilus*, who is said to have killed *Nisus*; the third Begot by a *Goat*, who was King of *Asia*, and had the *Sabbazia* instituted to him; the fourth of *Jupiter* and the *Moon*, to whom the sacred Rites of *Orpheus* were paid; the fifth of *Nisus* and *Thione*, from whence came the *Trieterides*. The Poets report him the Son of *Jupiter* and *Semele*, and so do *Diod. Sicul.* and *Eusebius*. The word *Dionysius* is said to be Compounded of *Jupiter* and *Nysa*; but who that *Nysa* was, is very uncertain, for there were several of that Name; but *Diod. Sicul. lib. 4.* places this between *Phœnicia* and *Egypt*, in whose *Cave* the *Muses* brought up *Bacchus*. He was not only the Inventer of *Wine* and *Vineyards*, but of a drink made of *Barley*, which some call *Zithum*. In his Travels over the World; he had not only an Army of Men, but of Women also, along with him, inflicting Punishments on Criminals.

*Vossius* is of Opinion, that the most Antient *Bacchus* was *Noah*, but sometimes he is *Ostiris*, sometimes *Bacchus*, or the *Liber*, who undertook the Expedition into the *Indies*; or to speak more justly, *Arabia*, which is no wonder it was called *India*; for the Antients called all the Country beyond the *Mediterranean*, *India*; whether it were within or beyond *Ganges*. This *Arabian Bacchus* was the same as *Moses*, as our Countryman *Sandford* and *Vossius* after him assert.

I will cite a few things out of both the said Authors, to clear this Point. We call that Famous Law-giver by the Name of *Moses*; *Orpheus* calls *Liber*,

ber or *Misen*, nor doth it signify any thing, that *Misen* signifies a Proclaim'd Queen ; for *Dionysius*, or *Liber*, had both Sexes. *Alex. Polybius*. says, there was a Woman whose Name was *Mosa*, that gave the Jews their Laws. The Antients sometimes put Female Habit on *Bacchus*, as may be seen in *Philostratus*, on the Image of *Ariadne*; but *Eusebius* out of *Porphyrinus*, is of Opinion that *Bacchus* was Habited like a Woman, and Horn'd; to express the two-fold Virtue, *Male* and *Female*, that is in Plants, for producing of their Fruits; *Bacchus* is called *Bimater*, having two Mothers; and *Pharaoh's* Daughter was esteem'd another Mother to *Moses*, *Exod.* 2. 10. *Act.* 7. where it is said, that *Moses* was instructed in all the Learning and Wisdom of the *Egyptians*. *Diod. Sic. lib. 5.* Praises the wonderful Beauty of *Bacchus*, and *Josephus lib. 4. cap. 5.* says the same of *Moses*. *Liber* was brought up in *Nysa*, a Mountain in *Arabia*; and *Nyssus* in the *Alexandrian Chronicle*, is *Sinab* in *Arabia*, where *Moses* received his Law; and to which, after forty Years exile in *Egypt*, he return'd. *Plutarch de Isid. and Osir.* speaks of *Liber's* Exile, and so does *Theodoret*. *Moses* brings the *Israelites* out of *Egypt* after forty Years Captivity: *Nom-nius 20.* *Dionysiac.* says, that *Liber* fled into the *Red-Sea*, in these words,

*With weary steps, this glorious God doth flee,  
Unto the yellow Banks of the Red-Sea.*

When *Moses* had pass'd this Sea, he fought many Battles with the *Arabians* and the Neighbouring Princes. *Liber* too (as *Diodorus* cites out of *Antimirus*) came with his Army into *Arabia*, which as we said before, consisted not only of Men, but Women also. *Moses* had all the People of *Israel* with him, which

con-

consisted of Men, Women and Children. *Orpheus* calls *Dionysius* or *Liber*, *Thesmophoron*: *Moses* was the Jewish Legislator, to whom *Orpheus* attributes *Diplacus Thesmon*, because of the two Tables of the Decalogue. *Liber* or *Dionysius* in his *Hymns*, is called *Taurometopus*, with a *Bulls Fore-head*, *Horned Bull-like*, and *Corniger*. Now the Rays that shin'd from the Face of *Moses*, representing the *Sun-Beams*, the vulgar Translation of the *Bible*, renders that place, *Exod. 34. 29.* *The Face of Moses was Horned*; the Painters have always Drawn him with two Horns. *Moses* in the Wilderness, stroke the Rock with his *Rod*, and Water gush'd out, this was Represented in the *Orgii* of *Liber*; so *Euripides* in *Bacch.* Taking a *Rod*, he stroke a *Rock*, and a *dewy moisture of Water* issued out. God sent fiery Serpents amongst the *Israelites*, which destroyed many of them; but upon their Repentance, *Moses*, by the Command God, erected a Brazen Serpent; and whosoever look'd upon it was Healed. The Worshippers of *Bacchus*, ty'd Serpents about their Heads, as may be seen in *Euripides* his *Bacchus*, *Catullus*, *Clemens Alexandr. Adm. ad Gentes*, and *Arnobius*, lib. 5. *Moses* had a most faithful Companion, called *Caleb*, in Sacred Writ. *Keleb* in *Hebrew* is a *Dog*, and *Liber* had a *Dog* for his Associate, who was afterwards advanc'd to *Heaven*. *Nonnius* 16. *Dionys.* introduces him, speaking thus to his *Dog*, *I will gratefully reward thee for all thy pains and toil; I will make thee a Citizen of Heaven, next to Sirius; glorious, with many shining Stars, near the former Dog, that thou mayst ripen the Grape, the Branches receiving Plenty and Splendour from thee.* *Moses* brought the People to a Land, flowing with Milk and Honey: So in the *Bacch.* of *Euripides*, *The Earth flows with Milk, and Wine, and the Nectar of Bees (or Honey), and the smoke like that of Libanus.* I have said enough

enough on this subject, for the Fictions of the Greeks are but a weak Authority, or what else is alluded to by others, whose Veracity we have Reason to suspect: For the difference between the Egyptian *Bacchus*, whom some call *Osiris*; and the *Theban*, whose sacred Rites were much like those in Egypt, see *Vossius de Idolol.* *Bacchus* comes from a Greek word, signifying to Howl. His Sir-names were *Facchus Lycæus, Lenæus, Licnotes*, of these *Auson. Epig. 29.* says,

Ogygia does me Bacchus call;  
In Egypt I Osiris am;  
And with the Mystæ Phanaces,  
The Indians Dionysius;  
Liber in Holy Rome's my Name;  
Adonis in Arabia;  
Pantheus by th' Lucanians.

See also *Ovid. Metam. lib. 4.* tho' there is no mention made of *Bacchus Eleutherius*, who some say, was called so, because he made the Citizens of *Bœotia* free. *Bacchus* has other Sir-names, but I pass them by. *Scaliger* observes that *Bacchus* and *Proserpine* had an Altar in Common, and he is reckon'd amongst the infernal Gods by *Artemidorus*. The Antient Historians, *St. Augustine de Civ. Dei*, and the Poets, especially *Catullus*, have given a latge account of those Bedlam Rites that were perform'd in Honour of him, called the *Bacchanalia*; amongst other things he says,

*The Orgia which the Wicked bear in vain.*

The *Scythians* would not admit the *Bacchanalia* amongst them, as *Herod.* says, *lib. 4.* thinking it very

ridiculous, that there should be any God that would make Men run Mad. They were in some measure abolish'd in Italy also, and in some measure retain'd, for Dion. Hal. says, there were some things generous at the Festivals of *Bacchus*, of which I should speak, but the Extravagance and Obscenity of the Matter will not permit me; upon which account they antiquitely were celebrated without the City. Herod. lib. 1. he also speaks of a Shrine of *Bacchus*, full of Assyrian Characters, and a Temple of his at *Samos*, Plin. Nat. Hist. lib. 8. cap. 26. the Temple of *Bacchus* at *Rome*, was in the second Division. A Chapel of *Liber Pater* in the sixth. He is Represented like a Boy, at Man's Estate, and in old Age. The *Panther* was always placed near, as a Beast sacred to him, as also the *Aß* and *Tyger*, Pliny lib. 24. says, He was esteem'd the Commander of the *Muses* as well as *Apollo*, and the Poets were Crown'd with *Ivy* as well as *Bays*. The *Ivy*, which in Greek is *Kissos* from *Kissan*, which signifies to *Lust after any thing*, was sacred to *Bacchus*.

The Antients say, that *Bacchus* was the first that rode in Triumph on an *Elephant*. Cartarius says, amongst the Birds, the *Magpye* was sacred to him, because it was lawful for any Person to asperse him that Triumphed with whatever he could object against him, which I much doubt of; for the Chattering of that Bird is as applicable to prating *Drunkards*, as to those that rail'd against him that Triumphed. Suidas says, *Bacchus* and *Priapus* were the same, and others, that *Bacchus* was his Father. I shall speak of the *Fan* of *Bacchus* when I treat of the Expiation of the Antients; his Companions were the *Sileni*, *Bacchæ*, *Lenæ*, *Thyiæ*, *Mimellones*, *Naidæ*, *Satyræ*, *Bassarides*, *Nymphæ*.

## C E R E S.

**C**eres, the Daughter of *Saturn* and *Ops*, was worshipped both by the Greeks and Romans, of whom *Virgil. Georg. I.* says,

*Ceres first taught us Mortals how to plow ;  
Plenty of Fruit did on the Earth bestow :*

And *Ovid* :

*To her Benevolence all this we owe.*

*Ceres*, according to some, was called *Libera*; but this is contradicted by *Herod.* who says *Posthumius* vowed a Temple to *Ceres*, *Liber* and *Core*, which is translated here *Libera*, but according to *Cicero*, *Libera* was *Proserpine*; but certain it is she was not *Ceres*: He also *lib. 2. de N. D.* says, Our Ancestors consecrated *Ceres* with *Liber* and *Libera*, very sacredly and solemnly. Some are of opinion that this *Libera* was *Venus*, but I shall adhere to the former, till I see better reason.

Her Surnames were, *Panda*, because she gave us Bread; and *Nonnius* out of *Varro*, those who fly for refuge to *Ceres* had Bread given them. Others will have *Panda* the Goddess of Peace. She is called *Alma*, because she feeds us. She was accounted the same as *Isis*, as in *Diod. Sicul. lib. 5.* The Egyptians say *Ceres* and *Isis* are the same, and that she taught them first to sow. The Sacred Rites of *Ceres* used by the *Athenians* are much the same with those of *Isis*. And *Her. lib. 2.* affirms that he and *Liber* had Dominion over the Infernal Regions; from whence the Fan of the Purgation of the Soul, or Expiation was attributed to *Bacchus*.

The same Author speaks of the Temple and Shrines of *Ceres*, and she had Temples built in *Platæa* and *Eleusa*. He also mentions *Ceres Atherea*, and her *Orgia*. *Ceres Legifera* was worshipp'd by the Women, lib. 6. and 8. that the Solemnities of *Ceres* and *Proserpine*, were observed by the Athenians every year. *Servius* upon the 4th. of the *Aeneids*, informs us why she was called *Legifera*. It's said that *Ceres* invented the *Laws*; for her Sacred Rites are called *Thesmophoria*, that is, the introducing of *Laws*. This is only a Fiction, because before *Ceres* invented *Sowing Corn*, Men ranged up and down the World subject to no *Laws*, which Barbarity ceas'd after the Distinction of the Propriety of Land, for from thence arose *Laws*.

The *Syracusians* sacrificed to *Ceres* and *Proserpine* her Daughter; tho' after a more modest manner than those of *Eleusa*, concerning which *Athenæus* lib. 14. says, *Heraclides writes of antient and establisht Customs, and relates that the Syracusians at their Thesmophoria made the representation of Womens Privities with Indian Wheat and Honey, which were called Mulli throughout all Sicily, and carried about in honour of these Goddesses.* Of which *Vossius* says, *It was an impious Custom, tho' symbolical: for as the Man's Pudenda is carried about at the sacred Rites of Osiris and Bacchus, to signify the Power of Generation; so in the Syracusan Thesmophorii a Female Representation was carried about, to signify its Passive Principle.* *Dion Halicarnass.* lib. 1. mentions a Temple of *Ceres*, where abstemious Rites were performed to her by Priestesses, after the Grecian manner, which remain'd the same to his time; but it was provided by Law, *That Women only should assist at the Grecian Sacred Rites of Ceres.* The Estates of those that did strike or kill a Tribune, or oppos'd their Authority, were confiscated to *Ceres*, *Dion. Hal. lib.*

lib. 6. There is a Temple of Ceres in the *Circus Maximus*, and above the Prisons. She had others also, of whom *P. Victor* says, That in the *Eleusinian Rites*, the Priests (who were Women) ran in the night with Torches, and she that was foremost, continually cry'd out,

*Stand off, stand off, you Impious.*

Note could be admitted to her, without being initiated, who must make Expiation for whatever Crimes he had committed. We read of *Nero*, that he never was present at these Ceremonies, being conscious of his own Villainy : but the Emperour *Antoninus*, as an argument of his Probity, was initiated into the sacred Rites of *Ceres Eleusina*. Her Anniversaries were called *Initia Majora*, the Greater Initiations ; at which time it was publickly declared, out of some mysterious Letters, what was to be observ'd and done at this Sacred Pomp and Ceremony. These Letters were preserv'd in a certain heap of Stones ; and *Pausanias* says, when the *Phenæatae* took an Oath concerning a matter of great importance, they repaired thither. He also says, That the Image of *Ceres Cidonia* was kept there, and the Priest on certain days in the same Representation did chastise the People with Rods in a paternal manner.

There were many other Rites and Customs belonging to her; as that those who were initiated should put on a new clean Shirt, and never put it off till it was quite worn out ; and then they preserved the pieces with great care, to make Swathes for their Children. As none knew what was carried about in these pompous Parades of *Ceres Eleusina*, so it was held impious to enquire. These sacred things were carried in a Chest shut close, and a profound silence

kept, from whence the young Virgins that carried them, were called *Canophoræ*. Those that revealed these Mysteries, were admonisht in their Dreams (if you can credit it) that their Licentiousness was very displeasing to the Goddesses *Ceres* and *Proserpine*. *Pausanias* says, that intending to treat at large of these sacred Rites, he was deterr'd from it by a Spectre; wherefore he mentions nothing but the Statue of *Triptolemus*, whom *Ceres* taught Agriculture; and Brazen Cows adorn'd with Flowers, and their Horns gilt, such as were sacrificed to her. The *Arcadians* paid the utmost Adoration to *Ceres* and *Proserpine*, religiously preserving a Fire constantly burning in their Temples.

*Ceres* had a very great Statue all of Marble: *Proserpine* her Daughter was represented cloathed; because the Seeds of all things were covered with some Rind or Bark, nor were they visible as in their Mother *Ceres*. *Hercules* was placed before her Feet: there was no Wine used at her Sacrifices, as was at those of the other Gods. These Sacrifices were called her *Nuptials*. The Sow was her more peculiar Sacrifice, because it destroy'd the Corn. The Ancient Heathens were so strictly religious, that they did not believe they had any Power to slay Animals; but the Sow being a hurtful Creature, and did devour or destroy the Harvest they had sown, they did esteem it lawful to sacrifice her to the Gods. *Ceres* was also called *Demetrus*, *Erinnys*, *Lysia* and *Melaina*; for which *Pausanias* gives a Reason.

She is represented sitting on a Stone, like a Woman, all but her Head, which is like a Mare with a Mane, Serpents and other wild Beasts playing about her Head, all the rest of her Body covered with a long Garment to the Soles of her Feet; in one Hand she has a Dolphin, and with the other holds out

out a Dove, to express the Animals of the Elements about her. I shall not trouble my Reader with the Fable of *Ceres* being metamorphoz'd into a Mare, and *Neptune* afterwards into an Horse. There are some who represent her after a more agreeable manner, but so much at present.

### V U L C A N.

There were many *Vulcans*: Cicero mentions four, amongst whom is he that is said to be *Jupiter* and *Juno's* Son, and was held in such Veneration by the Antients. Both *Hesiod* and *Lucian* write, or fabulously report that he proceeded from *Juno*, without the assistance of any God or Man; but this is only to signify, that *Fire* is sometimes generated by *Air* alone: that *Jupiter* threw him headlong into the Isle of *Lemnos*, and made him lame, has, according to some, a reference to the Thunderbolts.

The *Egyptians* esteemed him the Inventer of *Fire*; on which account 'tis my opinion he was Deified, and amongst the Antients signified *Fire* mystically. For as nothing has been discover'd since the beginning of the World, that is so quick and miraculous in its effect as *Fire*, so nothing is more beneficial or advantageous. He was therefore by the Antients accounted some internal Deity, making himself visible to us, and an Emblem of the *Sun*, as was said before. His most celebrated Temple was at *Memphis*: we have given an account of his Coloss lying on its back before the Temple, being 75 foot long; as also of the Priests set apart for the celebrating his Mysteries, amongst whom *Herod*, lib. 2. mentions a King who had a Stone-statue in *Vulcan's* Temple, holding a Mouse (in commemoration of a Victory obtain'd by the assistance of this little An-

mal, against Senacharib King of the Arabs and *Affyrians*, with this Inscription, *Let those that behold me be pious.* Dion. Halicar. lib. 2. tells us of a Temple of *Vulcan* built by *Tatius*; and says, that *Romulus* dedicated four brazen Horses to him; and that Orations were made both before and in his Temple. Pliny lib. 18. says, that the *Romans* instituted Festivals for him; it is not material to my purpose whether he made the Arms of the Gods, or was *Venus's* Husband.

### V E S T A.

**V**esta is a Greek Word, and Cicero derives it from *Hestia*, which in Herod. is *Hestia*; but it may as well be derived from *Eshbia* in the Hebrew, which signifies the *Fire of God*. Some are of opinion that the Custom of worshipping *Fire* came from the *Jews* and remain'd amongst the *Gentiles*, intermix'd with some other of their New-invented Rites. The *Vesta* that was esteem'd a Goddess, was the Daughter of *Saturn* (according to Diod. Sic. and *Apollodorus*) and the Wife of *Janus*, as *Q. Fabricius Pictor* has it.

It is probable, as *Castorius* observes, the antient *Romans* began the Sacrifices of other Gods by invoking the Name of *Janus* and *Vesta*. *Janus* first, because he first built a Temple in *Italy*, and instituted sacred Rites, according to *Macrobius*. *Vesta*, because no Sacrifice could be without *Fire*; therefore the *Hearth* was dedicated to *Vesta*, and called *Lar*, and the *Lares* were worshipped there. *Vestibulum* comes from *Vesta*, the Entrance into the House being sacred to her. She was represented on some antient Coins like a Woman sitting, and carrying a Drum.

It's said that *Vesta*, in as much as she signified *Fire*, was worshipped by the *Scythians* by the Name of *Tabora*. *Fire* was generally worshipped by the Name of

of *Vulcan*, both in the East and West; *Italy* only excepted, who held *Vesta* in great Veneration, as was said before. *Livy* says, that the *Romans* had the Worship of *Vesta* from the *Albani*. Sacred Rites were also perform'd to her at *Athens*, *Delphos* and other Places in *Greece*. *Dion. Hal.* often mentions a Temple of *Vesta* built by *Numa Pompilius*; and says, that the Priests were chosen out of the most Noble Families.

Concerning the Sacred Things kept secret here, especially the *Palladium*, consult *Dion. Hal.* and *Plutarch*; but especially *Lud. Vives*, on Chap. 2. *Aug. de Civit. Dei*. *Pliny* tells us of its being burnt down, which is not strange, in regard (as *Plutarch* says) it was encompass'd with a continual Fire. Some write, that *Vesta* signifies only the Earth, or rather an internal Power acting in it. Thus much for *Vesta* and *Vulcan*, who were Deities that represented both Pure, Celestial Fire, and the Gross and Elementary,

### N E P T U N E.

**N**eptune by the Antients was the Son of *Saturn* and *Ops* or *Rhea*, and presidèd over the Sea, because he invented the Art of Navigation. *Cicero lib. 3. de N. D.* says, Neptune was an intelligent Mind moving over the Sea. Sailors always sacrificed to him. *Pliny lib. Nat. Hist.* speaks of a Temple sacred to him in *Caria*. Some tell us antient Coins mention Neptune *Redux*. He had a Temple in *Rome* in the 9th Division of the City; another of which *P. Victor* speaks.

Neptune also taught the Art of Horsmanship: therefore he was called by the Greeks *Hippios*, *Seisichthor*, and *Poseidon*; because he shook the Earth with his Feet, or the Hoof of his Horses. *Virg. Aeneid. 8.*

The

*The Sound of's Hoofs the yielding Fields doth shake,  
And in the Georgicks :*

*Like solid Horn his Hoofs do sound —*

Wherefore those concern'd in Horse-races, always swore by *Neptune*, that they would use no Tricks. *Pausanias* says, *Hippios* was the most known of all *Neptune's Names*, being receiv'd in all Countries. The Circenses were Sports on Horseback, and sacred to *Neptune*. He was call'd *Taxarippus*, as *Pausanias* says, because Horses sometimes seem in a consternation, and are taken with a sudden trembling, especially about the round Altar set at each side of the Chariot. *Festus* reports, that four Horses were constantly sacrificed to this Equestrian *Neptune* every 9th Year. There are two Coins, one *Vespasian's* and the other *Adrian's*, which exquisitely exhibite *Neptune* in both his Capacities : He is represented standing naked, a Mantle hanging down his left Shoulder, holding a Whip with three Lashes in his Right, and a Trident erect in his Left.

*Servius* says, Amongst the Antients the Gates were sacred to *Juno*, the Towers to *Minerva*, and Walls and Foundations to *Neptune*. The Statue of *Neptune* and *Oceanus* were made often so alike, that they could hardly be distinguish'd. The Antients call'd *Oceanus* the Father of the Gods ; but only mystically meant, that original Humidity from which all things receive their Increase.

## PORTUMNUS.

I Must not here omit *Portumnus* or *Portunus*: He was a Deity that presided over the Gates; but I shall not spend time in enquiring, Whether he were the same with *Palaemon* and *Melicerta*. He formerly had two Temples in Rome, both in the 12th Division of the City.

## GENIUS.

The Antients do not agree what *Genius* is, or how it came to be reckon'd amongst Animal Deities. *Servius* in my opinion determines it best, *Genius* is the Natural God of every Place, Thing and Man. In antient Inscriptions we have, *To the Genius of this Place*; and lib. 1. Arnob. *The Genius of Cities*. There is an Inscription at Puteoli, *To the God the great Genius of the People of Puteoli, and his own Country*. Claud. Ep. to Severns, makes *Genius* also the Preserver of the Realm: And *Symmachus* to *Val. Th. and Arcad.* *As Souls are allotted to those born, so are the fatal Genii to the People*. We find these Words amongst some of *Adrian's Inscriptions*, *Genio P. R. To the Genius of the Romans*. There is also the Figure of a Military Man, his Cloaths wrapp'd about him to the middle of his Leg; in his Right Hand a Dish like a sacrificing Priest, and *Cornucopia* in his Left. To these may be referr'd *Nemestinus* the God of Groves; *Collina* and *Vallina*, Goddesses of Hills and Vallies. St. *Augustin* quotes *Varro*, saying, Every rational Animal had its *Genius*, and therefore every one had one.

In this Sense the Antients took the Word *Genius*, when they reckon it amongst the the *Animal Deities*. *Censorinus* says, *Genius* is such an assiduous Observator of

*us, that it doth not leave us the least moment, but attends us from our Birth to our last Breath.* The Antients allow'd every one two; one like our Good Angels, was Man's Guard and Protector; the other like the Devil, endeavoured to ensnare him: see *Servius* on this place of *Virgil*:

*Quisque suos patitur manes.* —————

The Asserters of this Opinion say, that Man receives his *Genius* from the *Stars*, at the same time with his *Soul*; who preserving or observing him here, brings him after this Life to a state of Happiness, or resigns him over to Punishment. So *Horace*:

*Genius Director of our Native Star,*  
*The God of Humane Nature* —————

And afterwards he says, His Countenance was variable, white and black, that they might make *Genius* to be a Monitor as well as an Observer of Humane Actions.

That which inclin'd the Antient Philosophers to this Opinion, was their supposing *God* did not intermeddle with the particular Government of the World, therefore thought it necessary that a particular *Genius* should preside over every Man; that *The Most Great and Good God* could not have a certain account of their Inclinations and Actions, and so determine of their future State, unless every Individual Person had a *Genius* from his Nativity. Others (as we said before) are of another Opinion. Those that are solicitous about the Welfare of the Female Sex, allow them a *Juno* instead of a *Genius* to the Men.

There were many antient Representations of *Genius*: Some like a Serpent; but that was mystically, to

to express a Renovation of Life ; others, in his right Hand a Dish adorn'd with Nosegays, which he sets on an Altar, his left holding a small Flail hanging down, or some such thing : some exhibit him like a Boy, others a Youth, and others an Old Man. Concerning *Genius*, first under the form of a Boy, and then of a Serpent, see *Pausanias*, *Eliac. in Posfer.* The *Elians* erected an Altar to him, for a Victory obtain'd by his Assistance. The same Author speaks of an *Evil Genius* that encounter'd *Eutymus*, and overcame him. There was a great affinity between the *Genii* and *Lares* ; wherefore the *Romans* set up and worshipp'd the most Eminent of both of them in the Cross-ways, and where three Roads met. Every one worshipp'd his own *Genius* separately ; but especially when he kept his Birth-day. At which time, Persons being devoted to all sorts of Mirth and Jollity, were said *Indulgere Genio* : or on the contrary, *Genium defraudare*. Ovid calls it, *Festum Geniale*, and *Epula Geniales*, in *Clodianus de Rapt. Proserp. and Lettus Genialis*, *Virg. Aeneid.* and *Thorus Genialis* ; that which was made for a Wedding, a day of Mirth and Pleasure was called *Genialis*, in honour of the *Genii* ; so *Juvenal*, *That day shall paſſ for Genial.* That the *Genius* (especially that of Princes) was had in great Veneration, is evident from this, that whosoever had sworn by his *Genius*, and violated his Oath, should suffer the same Punishment as the most notorious perjur'd Person. *Suetonius* says, that *Caligula* us'd to punish those that never swore by his *Genius* ; concluding thence that he was despised by them. They offer'd Wine and Flowers to their *Genius* on their Birth-day ; they abstain'd from Bloody Sacrifices, thinking it unreasonable to take away the Life of any thing on the Day they receiv'd their own. *Censorinus* adds, that when these sacred Rites were perform'd to the *Genius*, no one might taste before him.

him that was Master of the Feast. Authors say, The *Plane-tree* was sacred to the *Genius*, and that he was crown'd with it; perhaps because as *Aelian* says, An *Owl* would not come where a *Plane-leaf* was: but sometimes he was crown'd with Flowers, according to *Tibullus*:

*At his own Honours Genius does attend,  
And flowry Garlands round his Temples bend.*

*Plutarch* says a great deal more of the *Genii* in his Book of the *Ceasing of Oracles*, where he endeavours to prove, that one *Genius* exceeded another in Virtue, Wisdom and Power. In the Description of the XIV Districts of *Rome*, mention is made of Temples to the *Genii of Children*, and others to the *Genii of the Lares*; and a little Chapel to *Genii Sangi* in the 7th District: and I do not meet with any more publick Temples or Chapels erected to the *Genii*, their private Adoration being so extensive.

### P E N A T E S.

**I** Now proceed to the *Penates* and *Lares*, as Deities of nearest Affinity, as *Dion. Hal.* informs us. They are call'd *Penates* or *Penites*, being nearest at hand, and most appropriated. He calls them also *Mychiot*, from *Mychius*, which signifies *Penetrare*, and *Quæstuariorum* or *Fortunatores*, as some call *Jupiter* and *Mercury*. Others calls them *Penates*, from *Patrons* or *Patrios*; others *Genethlii* or *Natalitii*, others *Herchii*, because they confine themselves within the limits of every ones house. He also mentions Temples where their Images were, and is of opinion that *D*, was the first Letter of the word before *P*.

*Cicero*

Cicero lib. x. *de N. D.* is of opinion they were call'd *Penates*, from *Penus*, which is every thing that is Food for Man: or because *penitus infident*, upon which account the Poets calls them *Penetrales*. They did not only preside over and preserve the Master of the Family, but his Guests also. And Cicero and Ovid both tell us, it was accounted a most Notorious Crime, to Murder a Stranger in the Presence of the *Dii Penatii*. They were Represented like young Men in a War-like Habit, with Spears in their Hands; some say they are *Apollo* and *Neptune*, others *Castor* and *Pollux*, others say, the *Penates* are *Deities* themselves, in their own proper Form.

They were Worshipped in the most inward part of the House, before the Master of the Family went about any Busines. So Demipho in *Terence* says, *He was going Home to Worship his Penates, and then return to the Forum to dispatch Busines.* When they were anger'd, they sacrificed unto them to make them propitious. Horace 3. *Carm.* speaks of appeasing the *Penates* by Sacrifices. The Dictators and other Magistrates of *Rome*, sacrificed to the *Penates* and *Vesta* that Day on which they enter'd upon their Office.

### L A R E S.

SOME are of Opinion, that *Lares* and *Genii* are the same, and the *Penates* are not much different from both. Apuleius in his Book *de Deo Socratis*, says, that the *Lares* were formerly called *Lemures*, or *Spectres*; but certainly *Lar* has a more tender meaning; for the *Lemures* or *Laræ*, were only Punishers of the Wicked, but the *Lares* were kind, familiar, and Domestick *Deities*, and therefore Worship'd within the Walls of the House. The Fire-Hearth

Hearth was sacred to the *Lares*, whence comes the word *Foculare*, the *Focus Laris*. Near the *Forum*, was a *Lararium*, or Repository for the *Lares*. *Lampridius* writes, that *Alexander Severus* had two *Lararia's*; in one he kept the Images of *Christ*, *Abraham*, *Orpheus*, and *Apollonius*, and the Effigies of *Cicero* and *Virgil* in the other. They were reputed the Guardians of the Fields, and the whole City, as well as Private Houses. *Festus* says, Balls, and the Effigies of Men and Women, were hung up at the Cross-ways, and these Festivals were kept there, according to same Author. *Varro affinis*, that the *Compitalia* were Days devoted to the *Lares*; but *Cicero* calls them *Dies Compitalitii*, who also makes mention of the Sports used at them. There were as many Balls as Heads of Servants, and as many Effigies as Children, that they might spare the Living, and be content with Balls and Images. *Pliny lib. 36.* informs us, that *Servius Tullus* was the first that instituted the *Compitalia* and Sports to the *Lares*, and tells the occasion, that lying down in the Palace, his Head seem'd to burn, and he believed that he was the Son of the familiar *Lar*: But *Varro* says that *Titus Tatius*, King of the *Sabines*, was the first that Vow'd, and built Temples to the *Lares*. *Plutarch* writes, that the *Lares* properly called *Præstites*, did assist the Dog; and these *Lares* were Clothed with a Dog's Skin, because (says he) the Care and Custody of the House being committed to their Charge, they ought to be a Terroure to all others, and tame, and tender towards the Family, as the nature of Dogs is. In the *Aulular.* of *Plautus*, a *Lar* himself tells, what Rites were perform'd to them; He has an only Daughter, she every Day offers up her Supplications to me, either with Frankincense, Wine, or some other such-like things, and gives me a Garland; They had also a Woollen Hair-

*Lace*

lace given them, according to Ovid. The Meat that was offer'd unto them from the Table, was Consum'd by Fire, for it was held impious for any Man to taste it. *Propertius lib. 4.* gives us an account of the Sacrifices that were offer'd up to the *Lar* in the Cross-Ways.

*A small Swine, made Lustration in Cross-Ways.*

*Bell-weatheres* were likewise sacrificed to the *Lares*. Cicero *de Leg.* also says, the *Familiar Lares* were troubled at his departure. It was the common Opinion, that singly they presidèd over Private Families ; but being join'd together, had the Care and Safeguard of whole Cities. *Propertius* says, they put *Hanibal* to Flight : And *Festus* says, they sacrificed to the Warlike *Lares*, because they imagin'd they had Routed their Enemies. These had a Temple and Chapel in the Eighth Division of the City ; they had also a Grove and Chapel. *L. Æmilius Regulus* made Vows in the *Campus Martius* to the *Marine Lares*, that they might assist him in his Sea-Fights. *Curſius* dedicated an Altar to the *Lares Praefites*, that preserv'd the Walls of the City. Cicero *lib. 2. de Legibus*, says, *That the Lares were very angry, that a Temple to Licentiousness was Rebuilt in their Jurisdiction.* I shall not trouble you with the Fable of the word's being deriv'd from *Lara* or *Larunda*. The Greeks called them "Ἡρωες καὶ οίκιοι, or κατανικτοι, from whence it is very probable, that the Heathens did believe that the Souls of some Heroes did become *Lares*.

**P L U T O.**

**P**LUTO the Son of *Saturn* and *Ops*, and Brother of *Jupiter* and *Neptune*, was esteem'd to have the Government of the Infernal Regions. *Diod. Sic.* gives the Reason, saying, he first Invented Funeral Rites, and Parental Obsequies.

He was called *Orcus* or *Horcus*, from the Oath which the *Heathens* swore by ; by which Name also, he is accounted amongst the Select Gods. The Poets fabulously report, that he had the Government of Hell, as *Jupiter* has of Heaven, *Neptune* of the Sea and Water ; so all things here below, especially, the Subterranean were under the direction of *Pluto*. But the Jurisdictions of these Brethren were not so entire, and distinct, but they did often interfere with each other, and *Jupiter* and *Neptune* did sometimes Exercise an Authority on Earth : *Pluto* and *Neptune* in the *Heavens*, *Jupiter* and *Pluto* on the *Sea*. *Pluto* was called the God of Riches ; for *Plutus*, from whence his Name is derived, signifies *Riches* ; and by the *Latines* also he is called, *Dis*, from *Di-tare* to *Enrich*. This is properly to be understood of *Pluto*, as he had Command over the interior Parts of the *Earth*, from whence Metals are dug ; for as he was God of Hell, he did not confer Wealth on Men, but Rewards and Punishments. For after this Life, Poets and Philosophers said, there was a Meadow called the *Field of Truth*, which had two Paths, one leading to the Isles of *Happiness*, and the other to the Place of *Punishment*.

They said there were three Judges. *Aeacus*, *Minos*, and *Rhadamanthus*, who knew all that Men had done whilst they lived here on *Earth*. *Rhadamanthus* and *Aeacus*, had Rods in their Hands, *whilst*

whilst they passed Judgment : *Minos* sat by himself, and held a Golden Sceptre in his Hand, Deliberating of every ones particular Case ; according to their Opinion, Souls stood by Naked, being divested of their Bodies, and destitute of all External coverture ; so that the Judges could clearly Penetrate into their most secret and intimate Thoughts, and from thence make a just Judgment of their Principal Actions. *Plato* and his Disciples explain the Mystical Sense of these Fictions, who unanimously assert, that there are Rewards and Punishments for the Souls of Men after this Life, or else the Operations and Dictates of Conscience would be to no purpose, if there were not another State, either of Happiness or Misery. *Eusebius* gives us another Mystical Interpretation of *Plato's*, and says, *Porphyrius* Represented the *Sun*, under that Notion, who being little conversant with us in the Winter, but more with our *Antipodes* is said to Govern the inferior Parts of the World, scarce enlightning our Hemisphere. By *Proserpiene's* being detained by *Pluto*, is meant, that *Pluto* or the *Sun* doth preserve the *Seminal Power* ( which, as we said before, is denoted by *Proserpine* ) either concealed in himself, or in the Husk that contains the Seed ; this needs no more Explication. The Poets Represented him, presiding over the Ghosts, and sitting King in Hell ; of which *Claudian*,

Leaning on's Rod, with direful Majesty  
Enthron'd he sits ; Nauseous Squallidty  
Environs his vast Sceptres. —

*Martianus Capella*, gives him an *Ebony Crown* and Sceptre, because he was King of the Infernal Regions. *Homer*, *Plato*, and *Hyginus* write, that he carried

ried an Helmet, which if any Person put on, he was invisible to all Men, tho' he saw every Body ; which may very well be understood of the occult Power of the *Sun*, when he is not seen by us. By the assistance of this Helmet, it was ( as the Poets tell us ) that *Perseus* overcame *Medusa*, and that *Mi-  
nerva* borrowed it from him. *Cerberus* lies at his Feet ( as *Fulgentius* has it ) who, according to the Opinion of some, is imagin'd to have three Heads, to shew that three things are necessary for Seed to be Productive, That it be spread on the Ground, That it be covered with it, and That it sprout when covered.

*Pindar* describes *Pluto* with a Rod in his Hand, with which he drives Souls down to *Hell*, that he may either keep them there, or dismiss them as he judges convenient : The Antients place him in a Chariot, drawn by four Black Horses, blowing Fire out of their Nostriils. *Orcus* or *Pluto* was formerly called *Agesilaus*, because, *He drives all People*; and according to *Cyril*, *Orcus* and *Adonens*, who was King of *Molossus*. *Orcus* also signifies *Hell* it self; he is also called *Summanus*, as *Summus Manium*, the *Superinten-  
dent of Ghosts*; according to others *Summanus*, was only the *God of Night*. *Ovid* in his *Fasti* speaks dubiously of him. *Allor* was another of his Names, *ab Alendo*, because all things receive Nourishment from the *Earth*; and *Rurfor*, to which all things return again ; and *Februus*, because the *Februa* and Expiations had a respect to the future State below, of which he was *God*. *Orcus* had a Temple in the Tenth district of *Rome*; *Summanus* had a Chapel in the Eighth, and in the Sixth, which *Titus Tatius* vowed, according to *Varro*.

*The Parcae and Furies.*

THE *Parcae*, or *Destinies* and *Furies*, were formerly esteemed, *Pluto's* or *Orcus's* Champions. I shall speak of the *Parcae* hereafter; and shall only hint some few things concerning the *Furies*, which were *Alecto*, *Typhone* and *Megara*; to whom some add *Lyssa* for a fourth, for the real *Furies* are in our selves, which are inordinate *Desire*, *Anger*, and *Lust*. *Cicero de Leg.* substitutes *Horror of Conscience*, instead of the *Furies*. They were by the Antients thought to be the Ministers of *Pluto*, and sometimes made Sallies out of *Hell* to punish Mortals; they were Worshipped like the *Dii Averrunci*, that they might not hurt Men, and to divert impending Misfortunes. Therefore *Pausanias* in his *Atticks* says, the Greeks sacrificed to them.

The *Furies* had sacred Rites and Altars belonging to them, as other Deities had. *Cicero lib. 3. de N. D.* says, they beheld and punished all Villainous Actions. The *Scyclionians* sacrificed Eggs just Hatcht to them, but it was, as I think, by the Name of the *Eumenides*, which signifies *Benevolent* and *Mild*; they us'd to offer Wine mixt with Honey, and Garlands of Flowers. The *Eumenides* had a Shrine, both in *Achaia* and *Atbens*, as *Cicero* tells us; they Brandish'd lighted Torches in their Hands, and had Grey Hair interwoven with Snakes, see *Ovid. Met. 4.* The *Furies* were not only at *Pluto's* Devoir, but *Jupiter*, *Juno* and *Hecate* employ'd them and the rest of the Infernal Retinue when they sent War, Famine, and Pestilence; or such like Calamities amongst Mankind.

*The HARPIES.*

They were like the *Furies*, only they had the Faces of *Virgins*; they were sent from the Infernal Regions, to inflict Punishment on the Wicked. *Ovid*, *Virgil*, and *Statius*, have several Descriptions of them, which I shall not insert. The *Lamiae* and *Stryges*, are all of the same Company, and some say the *Sphynges*. *Cicero lib. 3. de N. D.* speaks of the Goddess *Furina*, and of a Grove at *Rome* sacred to her: But it is not to my purpose to treat of all these, especially, because the Religion of the Antients was so intermixt with Fables, that it will be hard to distinguish what the Priest and what the Poet invented. I shall finish my List of Gods with *Janus*, for tho' he is esteem'd by some, the first of Select Gods; yet the subsequent Off-spring of Deities, inclin'd me rather to begin with *Saturn* and *Jupiter*.

*JANUS.*

**J**ANUS was the most Antient King of *Latium*, the Son of *Cælum* and *Hecate*, whose extraordinary merit procured Divine Honours to be paid him. Some will have him to be the same as *Ogyges*, or *Noah*, others *Japhet*, *Noah's Son*, and others *Janus*. Authors tell us, he entertain'd *Saturn* very courteously, during his Exile; but especially, because he was the first that instructed Men in *Agriculture*, by which means he reduced Mankind to a more regular way of Living, and Coin'd Money for Traffick and Commerce.

*Janus* is said to be the first that erected Altars, instituted Religious Rites and Ceremonies, there-  
fore

fore he is mention'd at the beginning of all Sacrifices, and Bread-Corn and Wine are offer'd up to him ; he is invoked by the appellation of *Father*. He Invented Folding-doors, Locks and Keys, for the security of Houses ; and a Door is called *Janua* from *Janus*, and the first Month *January* for the same Reason. He Consecrated the Bounds and Altars for the Husbandmen ; and to continue them, then newly in their Busines, he gave each of them a Rod of a *White Thorn* (from thence called, *Janales*) and *Fasces*, or Bundles of Twigs.

He is Represented with a Rod, Key, and twelve Altars for the twelve Months, set under his Feet. *Macrobius* and *Pliny* tell us of an Image of his that was in the Capitol, contriv'd so, that with the Fingers of his Right Hand, he express'd three Hundred, and with his Left sixty Five, to Exhibit the dimension of the Year. See *Caelius Rhodiginus*, who from thence derived the method of Accounting ; he is said to be the Inventer of Ships, Bridges and Crowns. On some Coins, *Janus* is Represented with two Faces on one side, and on the other a Ship, or the Stem or Stern of one. Those that Represent him with two Faces say, he had that in Common with *Noab*, who had obſerved two Worlds. Some make him with four Faces, as he is in his Temple, but that has Reference to the four Seasons of the Year. *Cicero* says, he is called *Janus*, from *Eanus* ; but *Vossius* derives it from *Jain* in the Hebrew, which signifies Wine ; and that *Italy*, which formerly was *Oenotria*, was so called from him also. *Janus* then, or *Noab*, after the *Flood* came to *Italy*, but not in an *Ark*. *Cyril* calls *Noab* *Xyluthius*, who adds the *Affyrian* word is derived from *Ziz* or *Zus*, and signifies Posts or Thresholds ; so that thus also *Janus*, was *Noab*.

Tho' it is impossible to extricate these things out of the dark Mists of Antiquity, so that unquestionable Truth may appear; yet I shall endeavour to handle some of the most Principal. He did not only preside over the Doors here on Earth, but in Heaven also; for when (according to *Homer*) they were shut to their Prayers, he did, as it were, hold out his Hand, and support them, that they might be capable of going, and procur'd them an admission into Heaven. *Janus* was esteem'd to have the Power of Peace and War; and hence came the Ceremony of Opening and Shutting the Folding-doors in his Temple, and the Names of *Patuleius* and *Clusius*, or *Clusinus*, have reference to it. *Virgil Aeneid.* 7. very elegantly describes the manner of Opening his Temple when War was Proclaim'd. *Servius* says, it was shut but thrice by the *Romans*. In *Numa's* time, after the first *Punick War*, and after the Battels of *Aetium*, which *Augustus* did, tho' there were Civil Wars at the same time; the *Romans* being continually at Wars, for so many Years together. The *Consuls* were inaugurated in his Temple, from whence they are said to begin the Year. There were two or three *Janus's* in the *Forum at Rome*, where Merchants met together, as a Place Famous for transacting Busines. Here also the Usures used to Resort; whence *Ovid* says of some Person,

*Returning Months, the Judge and Janus fears.*

*Janus* sometimes mystically signified the *Sun*, and Universal Nature it self. *Septimius* comprehends most of what is said concerning *Janus* in these Veres.

*Janus*

Janus, we Parent thee and Patron call,  
The Two-Fac'd God and wise Original,  
Of all things here, and the Celestial.

The Gods themselves from thee, beginning had ;  
Thy Doors oft move, and Thresholds are much trod.  
To thee the secrets of the World are known,  
The Aborigines thy Antient Altars own.

I mention'd some of *Janus* his Names before ; he was called *Junonius*, because the Calends are from *Juno* ; *Conservius à Conserendo*, from Sowing, because he taught it Mankind ; and *Quirinus Potent in War*, and some call him *Portunus*, because he presided over the Gates, and had a Key in his Hand as well as *Janus* ; in the *Hymns* of the *Salii*, he was called the *God of Gods*.

These were his Temples ; the first was Built by *Romulus*, or according to some, by *Numa*, another by *Duilius*, after the first *Punic War*, and restor'd by *Tiberius* ; and a third very magnificent, of a Quadrangular Form, dedicated by *Augustus*. There was a Temple of *Janus Curiatius* Built by *Horatius*, in Commemoration of that Famous Fight, in which he slew *Curiatius*. Mention also is made of *Janus Septimianus*, but it is so obscure, that I cannot assert any thing of it for Truth. *Procopius lib. 1. Bell. Goth.* says, *Janus* had a Brazen Chapel in the middle of the *Forum*, over against the *Capitol*. *Varro* says, there were Castles sacred to *Janus* in all Parts of the City. See *Brod. lib. 2. cap. 19.* and *Magius lib. 2. cap. 12.* concerning *Janus Medius*.

*Of the Common DEITIES.*

**H**aving treated of the Privy Counsellors and Nobility in this Celestial Republick of the *Heathens*; I proceed to their Commonalty, that it may bear some Analogy with ours. *Ovid* in *Ibin*, having first invok'd the Gods of the Superior Class, says,

*Te common Gods, the Lares, Fauns and Satyrs;  
Rivers and Nymphs, and Gods of middle Natures.*

Again, either he, or *Virgil*:

*We are poor petty Deities,  
Whom only Rusticks strive to please.*

*Virgil* makes *Faunus* the Father of the *Fauns*, *Satyrs* and other Country Deities, whom *Aurelius Victor* esteems the same as *Sylvanus* or *Pan*; the *Fauns*, *Sylvans* and *Satyrs*, were Represented almost alike; with short Tails, and their lower part Rough and Hairy. *Lycinian* says, that the *Satyrs* had sharp Ears, were Bald, and had two Horns on their Forehead. *Philostratus* gives them an Humane Face, and *Goats* Feet; on which account *Pliny* says, they are very swift, and extraordinary salacious, much addicted to Drunkenness, and therefore called the Companions of *Bacchus*. *Pausanias* reports, that when they were old, they were called *Silens*. *Silens* Rode on an *Aß*, and was an Associate of *Bacchus*, and some say his *School-Master*; he had a Temple in *Elis*.

*Pan* also, as a *Rural God*, was both *Man* and *Goat*, which makes what I said before, more probable; that he was the Father of the *Fauns* and *Satyrs*. I shall

shall leave the Story of his *Pipe*, and *Ecco*, a *Nymph* that he was Enamour'd with, and many such-like Fables to others. *Pan* Mystically signifies Universal Nature; but this cannot be the same with him, whom the Poets tell us, was only a *Rural Deity*. So *Virgil*, *Pan*, *Keeper of the Sheep*; that is, from sudden Frights, which are called *Panick*; therefore called the *God of Shepherds*. The terrors that very often seize on Men, especially in Battel, were not only called *Panick* by the Antients, but the word is in vogue at this very Day. This Mystical *Pan* was Represented like *Jupiter Lycaeus*, some part of his Body being covered with a *Goats-Skin*, and the rest Naked. *Justin lib. 43.* gives an account of a Temple that was Built him at the Foot of Mount *Palatine*. *Pan* was Worshipped by the *Egyptians* and *Arcadians*, with the same Ceremonies as those called the *Dii Majorum Gentium*; a Fire was kept perpetually in his Temple, and Oracles delivered there by the *Nymph Erato*. The *Athenians* believed he often appeared, and assisted in Engagements at War, possessing their Enemies with *Panick Fears*; they founded him a Temple in the Wood *Parthenia*; they esteemed him the Author of Apparitions and unusual Sounds, so called *Faunus* (who was *Pan* also) a *Fando*; he had very many Names. *Ægipan* which is *Pan the Half-Goat*; *Innus* from his Copulating with some Animals, and *Incubus* for the same Reason, *Ephialtes*, *Fatuns* and *Fatuelis*. For their Mystical Interpretation, see *Boccace* and other Mythologists, and *Conſt. Geopon. lib. 1.* about the *Pine* that was held sacred to him. So much for *Pan*, who was *God of the Fields*; the *Fauns* and *Satyrs*, who were *Gods of the Groves*; and the *Sylvans*, who were *Gods of the Woods*.

There

There were other Rural or Common Deities. *Pales*, to whom the *Palilia* or *Parilia*; and *Flora*, to whom the *Florilia* were dedicated; where the Women, especially, Whores fought like *Gladiators*, with sharp Weapons, and Run and Danc'd stark Naked. *Pomona*, the Goddess of *Fruit*; and *Vortumnus*, who was reputed to preside over the turning and contracting of things, whose Festivals were called, *Vortumnalia*; some say he presided over Mens Thoughts, and the Year it self, and assumed various Figures, according to the times; see *Propertius*. *Vortumnus* had a Statue and Temple in the *Tuscan Street*. There were *Tutanus* and *Tutelina*, whose Office was to Protect things: They that superintended over Grain, were *Seia*, Goddesses of the *Sowers*; *Nodotus*, *Volutina*, *Patelena*, *Segesta*, *Hostilina*, *Lacturia*, *Lactens*, *Matura* and *Runtina*; They Worshipped *Fru-tesca*, as a Goddess that presided over *Fruit*. *Spinensis*, to root out *Thorns*; and *Robigus*, to preserve the *Corn* from Mildew, his Festivals were called *Robigalia*; *Fulgora*, to prevent *Lightning*; and *Populonia*, against *Depopulations*. The *Bakers* paid great Adoration to *Pilumnus*, as the Inventer of their Trade; *Picumnus* and *Stercutius*, for Teaching the Dunging of Ground. *Bubona*, *Hippona* and *Mellona*, who presided over the *Kine*, *Horses* and *Bees*. Amongst these *Rural Deities*, we may add *Jugatinus*, who had Power over the tops of Mountains; *Collina*, over Hills; *Vallonia*, over Vallies; and *Rusina*, who had the management of Country Affairs; *Terminus*, was also Worshipped for preserving the Limits of their Land, he was either Consecrated by *Tatius* or *Numa*. *Tarquinius* designing to build a Temple to *Jupiter O. M.* in the *Capitol*, intended to pull down the Temple of other Gods, that it might be very spacious; see *Dion. Hal. Livy, Ovid, St. Augu-*

*stine*

stine and others, where it is pleasantly reported, that *Terminus* and *Furventus* would not in the least concede to him.

The Goddess *Fortune*, being not properly reducible to any Class, and yet the Antient Romans, paying so great Adoration unto her, I thought fit to discourse of her in this place.

### FORTUNE.

**F**ortune had many Glorious Appellations given her, and a splendid Temple erected for her; more particularly by *Servius Tullius*, who dedicated one to *Fortune Primigenia*, *Obsequious*, *Private*, *Viscous*, *Little*, *Bearded Fortune*, of *Good Hope*, *Evil Diverting*, *Flattering*, *Plebeian*, *Converting*, *Hoping well*, and the *Virgin*. *Ancus Martius*, dedicated a Temple to *Virile Fortune*. *Female Fortune*, also had a Temple, where either her Priests or the old Women report her to say; *Matrons*, you have seen me, and dedicated me very regularly, and exactly; none but new Married Persons were permitted to Worship her. *Q. Fulvius Flaccus*, built a most magnificent Temple for *Equestrian Fortune*.

*Fors Fortuna*, was Worship'd by those who lived without doing any busines. *Servius Tullius* dedicated a Temple to her; the Temple of *Fortune*, dedicated by *Q. Catulus*, is still remaining. The Emperour *Nero* built an House to *Fortune Seja*, of which *Pliny* says, in *Nero's* time a Stone was found in *Capadocia*, as hard as Marble, and White, but Transparent in that part where there were yellow Veins, it was called *Phengites*; with this he built a Temple to *Fortune*, called *Seja*, Consecrated by King *Servius*, inclos'd in a Gilded House; so that tho' the Doors were shut, it was clear Light, after the man-

ner of *Looking-Glasses*, the Light being inclos'd not transmitted in. *Fortuna Mammosa* had a Temple at the upper-end of the *New Way*, from which the Street took its Name, as another did from *Dubious Fortune*. *Domitian* built a Temple to *Fortuna Redux*; she had an Altar erected unto her for the return of *Augustus*. *Fortuna Regia*, had a Temple at *Hera* and *Prænestine*, but they join'd her with *Hercules*, *Prospéra* and *Fides*, which seems to be a very agreeable Dedication; for whosoever shall violate his Fidelity, cannot reasonably expect Fortune will be propitious to him. This Goddess was esteem'd to have Power and Authority over those things, whose Causes were most occult and unknown. The *Romans* were those, who chiefly Worship'd her; for *Spondanus* has well observ'd, *Homer* never mentions her: She was neither Worship'd by the *Greeks*, nor the *Eastern People*, unless *Venus Urania* may have some Analogy with her; for both of them were thought to bestow Prosperity on Mankind, on some singular occasions. So I conclude with *Fortune*.

Those that are desirous to know more of the *Country*, *City*, and *Miscellaneous Deities*; as *Cloacina*, *Fugia*, *Rediculus*, or *Ridiculus*, and *Minutius*: those that infest Mankind, as *Pavor*, *Pallor*, *Febris*, *Tempestas*, the *Vocal*; not only *Ajus Locutus*, but many more Invented by the Priests: *Nuptial*, or those that presided over Women in Travel, and Infants; let them consult our Criticks; I have insisted so long on the Explication of the Gods of the *Superiour Class*, that I shall pass these over as less considerable.

## C H A P. XIII.

## Of the SUPREAM GOD.

Having given an account of the Oeconomical constitution of the Celestial Body, according to the Doctrine of the Heathens ; it remains that I explain what Head it was that presided over them, that at last we may come to speak of those things, for which, according to their own Principles, we ascend, and have admittance into Heaven. Now it is clear beyond all dispute, that this only can be, that *SUPREAM GOD*, who is, and will be, to all Eternity. For tho' the *Heathens* did often dispute, concerning some Attributes or Properties of *God*, as I shall shew hereafter, yet I am of Opinion, that neither the Learned nor Ignorant did ever question, that there *always was*, and now is, one *Supream God*. But, whether that *God* had an Eternal Principle from himself, but so that the *World* was Coeternal with him ; or whether he preceeded it in Order, Dignity and Power ; but not in time, and Fashion'd and Form'd this *Mundane Matter*, in the Shape and Figure we behold it in ; or Created the very Matter it self at first, and out of it made the *World*, is a thing much controverted by the Antients. Those that own *God* to be an Eternal Principle, and yet deny his being the Maker of the *World*, have very jejune Sentiments concerning him ; for no Person can be so absurd to imagine, that the *World* was produc'd without any cause (be it whatsoever it will) or can pretend to find a more excellent than the *Supream God* himself. The second Opinion, that the *Supream God* did not only form the *World* out of the *Chaos* at the begin-

ning.

ning, but is continually so doing ; ridiculously implying this sluggish lump of Matter of which the *World* is compos'd to be equally Eternal, confounding the Cause with the Effect.

There were many of the Antients of the third Opinion ( or something near it ) that the *World* was Created in *Time*. *Fr. Patricius* gives us a large Catalogue of them ; so that before *Ocellus Lucanus*'s time, and *Aristotle* after him, there were none that asserted the Eternity of the *World*, if we can credit *Patricius* : Both Opinions, that the *World* was from all Eternity ; and that it is still a Making and Forming, had many Champions ; for the *Jews* and *Christians*, only had the knowledge of the *World's* being made in six Days ; and there are many amongst them that strain the whole History of the Creation of the *World* to an Allegorical Sense. *Cicero* amongst the Antients, is clear in the Point of the *World's* being made, *lib. de Univer.* he says, *That God did Make and Form the World* ; again, *lib. 2. de N. D.* *The World was made in the Beginning for the sake of the Gods and Men* ; and *de Univer.* *The Eternal God Created this perfectly Blessed Deity* ( that is the *World* ). But we cannot infer from these words, whether Matter was first made, and then the *World*. See *Proclus* and *Iohannes Grammaticus*, on this subject in his Book *de Eternitate Mundi* ; where all that can be said on either side, is most exquisitely Discuss'd ; but it is not certain, whether *Proclus* followed *Plato* or not, for as *Marsil. Ficinus*, in his *Compendium on Timaeus*, has it ; *If you consult the Interpretations of Severus Atticus and Plutarch, and many more whom Proclus mentions, you'll collect from Plato, that the World was not Eternal* ; but if you have recourse to *Crantor, Plotinus, Porphyrius, Iamblichus, and Proclus, and divers others*, *you'll think he was of Opinion, that it was Eternal, but continually*

continually proceeding from God ; whom, if we consider, as beyond all beginning of time, we must conclude, that the World was not made ; but if it be continually proceeding from God, it is daily producing, and doth depend as much on God, and will always do so, as if it at once received its Original from him. Plato, or according to some Pythagoras, whom, Plato in his *Timæus* follows, argues very accurately and clearly ; whatsoever is the Object of Sense, had a beginning, but such are all Mundane things ; therefore it is evident by their own way of arguing, that the *World* had its Original from God. Some of the Followers of Epicurus say, that the *World* is not only compos'd of Atoms, but that all visible things owe their Original to the fortuitous Concourse of them, and that the Infinitely Blessed God, would not involve himself in these Affairs ; thus *Lucretius lib. 2.*

*Two' Natures Origine may be Divine,  
What is't to us, few Beauties in it Shine.*

So others of this Sect attribute all things to *Chance* and *Fortune*, according to which Doctrine I cannot apprehend, how there could be any Kinds, Species, or indeed any agreeable Series of things ; for if any Person that hath not forfeited the use of Reason, shall observe a Watch, shewing the *Hours* exactly, for a Day and Night together, will presently conclude it the product of Art and Labour ; how much rather, who does but contemplate the vast *Machine* of this *World*, performing its Motions so regularly, not for 24 *Hours* only, but so many Ages, will pronounce it to proceed from an all Wise and Powerful Author.

The Asserters of this Opinion, shew a great deal of Ingenuity and Artifice to support this absurdity,

as if Reason and Order did not obtain in Things as well as Words, or that they only should be endu'd with an intellectual Faculty, and Chance should direct all others ; this Error is sufficiently confuted by Cicero in several places.

But these Opinions concerning the Original of the *World*, were only Bandied amongst the Philosophers, and exceeded the comprehension of the Vulgar ; they were contented to know, that from all Ages, things had been so circumstantiated that they might live comfortably here, if they were but industrious ; they regarded nothing else, unless, observing some Internal Power or Deity, Operating in the *World* ; they thought it was in his Power to take the Blessings they enjoyed from them, or them from the Blessings. This latent Power or Deity, they readily acknowledged to be the Original of all things, whose Causes they were ignorant of ; but their Searches and farther Endeavours after a more clear knowledge of him, generally proved insuccessful, nor could they attain to more than that all things in all Ages did proceed from that *Supream Principle*, at whose Pleasure it was, whether things ever had been such as they were, or had continued so. They presently judg'd it their Duty and Interest to Supplicate this *God*, to divert Evil from them, and bestow his Favours on them, and that they ought to pay all respect to his chief Ministers. When they contemplated on these things, they either fram'd a sort of Religious Worship from those Notions they had of *God*, or some Internal Dictates, or receiv'd it from the Priests ; every one acknowledging his *God* to be the *Most Good and Great*, and *Good before Great*, thinking it inconsistent, that he should be most *Great*, that was not *Most Good*, for the Goodness of *God* must necessarily be antecedent to his Power.

G O D

GOD being thus acknowledg'd to be *Most Good* and *Great*, they began to consider whether any other *Attributes* belong'd to him; this also obtain'd, and other *Attributes* were given him, but such as were comprehended under the former. For if we have but a right Notion of these *Attributes*, all that the Schools have added, are either contain'd in them, or they are only those which the Mind of Man can have recourse to with confidence; so that if we call him *Just*, *Merciful*, *Wise*, *Omnipotent* or *Infinite*; they founid all of them either in each of the former, or in them both together. For being *Most Good*, he did provide for all, in doing which he must be *Just*, *Merciful* and *Liberal*: also as he is *Most Great*, nothing is impossible to him, nor is he inscrib'd within any limits; as he is *Most Good* and *Great* together, he is represented as the most *wise* and *prudent* Author of all things, and their Preserver and Governour; justly rewarding the Virtuous, and punishing the Wicked. These *Attributes* of *Most Good* and *Great* have been ascrib'd to God in all Ages, and will continue so to all Eternity, containing all that can be known of the *Supream God*, by the assistance of *Reason*.

I readily acknowledge, That God's devoting some to Eternal Damnation out of his meer good Pleasure, and for his Glory and Honour, is not consistent with these *Attributes*; but it is impious to entertain such thoughts of the *Supream God*, tho' his Counsels are secret and clos'd to us, so that it is impossible for Mortals to penetrate into them; yet it is sufficient for us that we are secure that he neither can, nor will recede from his *Attributes* of *Most Good* and *Great*.

But to make this a little more evident: Let us suppose a Man of very Extraordinary Natural Abilities, but hath receiv'd no external Informations,

by *Traditions, Revelations,* or otherwise; I conceive he will have the same Sentiments concerning this World, when he has made some considerable Observations concerning it, as he would have upon the first sight of a Musical Instrument curiously made, that is was not jumbled together by blind Chance; or that which admits of such variety of Parts, could be Self-productive. But when he hears an excellent *Musician* play upon it, he'll presently admire both the Ingenuity of the Artificer that made it, and the great Skill of the Master that toucht it so melodiously; and conclude all things were contrived and concertenct for this end. He will not hence in the least conclude, that for that reason there should be two Artificers; but that both the Instrument and Harmony had their Original from the Principles of the same Art.

If it should be objected, That such diversity of things as are in the Universe, proceeding from so many different Causes, necessarily implies Plurality of *Gods*; for there would be too much business for only one, and it would be impossible for him to perform so many things of such quite different Natures; and that the World could not have been made so perfect and compleat, but it would have been very defective.

To this I answer: The more indifferent the Instrument is, the more doth the *Musician* shew his Skill to make such melodious Harmony with dissonant and different Strings; but yet the Instrument that performs those things, was not made in a hurry, but with deliberate Consideration.

In short, the more, not only Diversity, but Contrariety and Repugnancy there is in the Nature of things, it sends us the sooner to some one *Supream God or Deity*, that regulates and keeps all things in such

such an agreeable *Decorum*. It is more rational to suppose that some things of less moment might be produc'd by Hap or Chance; but it is monstrous and ridiculous to imagine it of this World, that is of such a Superlative Magnitude, so Beautiful and Sublime, and regularly dispos'd and order'd in all its parts, that we can neither see or conceive any thing comparable to it. For if one of the Elements should be remov'd from its proper Situation but for one day, it is not to be imagin'd what Commotions and Convulsions it would put the whole Frame of Nature into; of which its aversion to a *Vacuum* is a sufficient Demonstration.

Perhaps it may be said, That there doth not appear any such exquisite Disposition in it, for the *Stars* are not situated in any *Mathematical* order, and the *Elements* seem jumbled and mixt together.

I answer, If a Person ignorant of *Musick* should see any *Books* where our *Letters* are so irregularly plac'd in pricking Tunes, he would be ready to think they meant nothing; but when he hears what excellent Harmony is made of them, he'll soon change his Opinion, and conclude that a great deal of Art and Study went to compleat the Composure.

This is very applicable to the *Stars* and *Elements*; for tho' the parts of the World seem to be confus'd, and very disorderly dispos'd, with respect to each other; when we come to consider their long Revolutions, their stated Periods and Returns, with the exact Constancy that accompanies them in all their Vicissitudes; in short, that Harmonious Reason, which as *Pliny* says, only makes *Nature* agreeable in it self, that which before seem'd so confus'd and disorderly, will appear to be the Contrivance of Infinite *Wisdom* and *Judgment*. All Proportion amongst us is either *Arithmetical*, *Geometrical* or *Harmonical*, but

that which *GOD* makes use of far transcends these, not only exceeding our Senses, but our Understanding also: what therefore to us may seem to want Proportion, yet that being compar'd with some other things which are not perceptible by our Senses, that yet are conspicuous to *GOD*, will appear to be establish'd with most exquisite Symmetry and Proportion.

But if an Heathen should say, that he cannot conceive himself under such infinite obligations to any obscure and unknown Deity, that he should slight and neglect those *Auspicious* and *Eternal Deities* the *Heaven* and *Stars*; and if there is any such *GOD*, his Goodness will not suffer him to count it criminal in Man, to return grateful Acknowledgments to those *Superior Powers*, who are so great Benefactors to him, and pay them such *Veneration* as seem'd justly due to such good and excellent Causes. Not would this in the least obstruct the *Worship* and *Adoration* of a more transcendent and eminent Deity, when-ever he would please to appear and manifest himself, and shower down more plenty of *Benefits* upon Mankind.

But they that argue thus, do like him that should attribute the whole Praife of the *Melody* to the *Instrument*, and make large *Encomiums* on it without any regard to the *Musician*, who tuned it and made it sound so harmoniously. This *World* may well be compar'd to this *Instrument*, and the *Stars* shining in it to the *Strings*; but if there were not one that did touch those *Strings*, and by making a true Proportion of *Sharps* and *Flats* produce melodious *Sounds*, *Nature* would either be dumb, or else her *Voice* very inharmonious. This *Instrument* also would be useless, without a Prior and more Noble Cause, to make it perform those agreeable and pleasant *Sounds*. To him therefore the chief *Honour* and *Veneration* is to be paid; and it is the highest *Indignity* imaginable to offer

offer any sort of inferiour *Veneration* to the *Stars* or *Heaven*, which doth not terminate in the *Most Good* and *Great GOD*, and directly tend to the advancement of his Glory.

Besides *GOD* cannot be said to be conceal'd and abscond, who evidently and openly shews and discovers himself continually in all his Works; and demonstrates himself to be the Greatest *Opificer* in the most minute *Animals* and *Insects*. But here I shall be attack'd not only by the *Heathens*, but by some *Hereticks* amongst us. If the *Most Good* and *Great GOD* is the *Primary Cause* of all things, how comes it to pass that such direful *Calamities*, as *Famine*, *Plague*, *War*, &c. infest the *World*? sure the *Most Good* and *Great GOD* cannot be the Author of those dismal *Devastations*.

Thus without the establishing two *Principles Good* and *Evil*, it is impossible to conceive how such, not only different, but contrary Effects should proceed from the same *Original Cause*: wherefore they judge both these *Principles* worthy of *Adoration*, one to be kind and benign, the other not to hurt them. The *Egyptians* call'd this *Evil Principle Typhon*, *Plutarch de Is. & Os.* The *Persians*, especially the *Magi*, *Arimanius*; and Authors tell us others call'd him *Vejupiter*. Some *Indians*, particularly the *Tapujans*, to this day believe both *Principles*.

But yet according to their own Notion, this will admit of a more moderate Explication: For they do not suppose any *Evil Principle* that is indued with a Power equal to the *Supream GOD*; but in an inferiour degree, as we say, *Darkness* is inferiour to *Light*; so that the *Good Principle* was properly, and the *Evil* improperly *God*, as *Pliny* says in *lib. de Is. & Os.* The *Persians* had a Tradition amongst them, that at a certain time the *Good Principle* call'd *Oromasdes*, should

subdue *Arimanus* the Evil, and utterly destroy him. The Philosophers seem to incline to this Opinion, allowing no highest Degree in *Evil*. The Heathens thought this *Evil Principle* could only be appeas'd with bloody Sacrifices : see *Labio, Porphyrius lib. 8. Aug. de Civ. Dei*, and others ; but pay'd their Adoration to the Good with Praises, Honours, and others Rites and Ceremonies that incited Mirth and Joy. This Persian Phantom of a Principle of *Evil*, was rais'd in the days of Christianity : St. Aug. says, they had it from *Marcus Cerdus* and *Apelles* ; but others, and amongst them *Vossius*, say, St. Paul hinted at this *2 Cor. 4. 4. The God of this World hath blinded the eyes of the Faithful.* Christians themselves assert, that *Adam* after his Fall, was the Principle of all the *Evil* that happen'd on Earth ; and that all Sin deriv'd its Original from him, having infected all Mankind with his guilt. But if they had made the *Devil* of this Age himself, or all his *Infernal Dependants*, who daily tempt and insnare us, the Causes of all the *Evil* that attends us, they had establish'd as weak a Principle.

Antiently many were of opinion there were two Principles ; one Beneficent, the other Malignant : that the Influence of some *Stars* was Good, others Bad ; that some *Demons* were Friends to Mankind, and others naturally hurtful and Injurious. In answer to this : There are two sorts of *Evil* ; of *Crime* and *Punishment* ; the *Evil* of *Punishment*, as *Famine, Pestilence and War*, are the just tho' occult Judgments of *GOD*. When any of these befall good Men, the most *Good* and *Great GOD* doth bestow a better Life on them : but when he sends them amongst the *Impious and Wicked*, it is to take *Vengeance* of them ; *Death* being a Reward to the one, and *Punishment* to the other.

As to the *Evil of Crime*, that only proceeds from the Free-will that is congenite and implanted in every one ; and which the most *Good* and *Great GOD* hath bestow'd on us as the greatest Blessing : by it we are more distinguish'd from the Brutes, than by our *Understanding* it self : but it being of so dubious and unstable a nature, and may be inclin'd to either side, it often happens that it is over-sway'd, and so slides into *Evil*. But still this *Freedom* in it self is a *Blessing* altogether *Divine*, and of such Amplitude and Excellency, that without it, 'tis impossible for us to do any thing that is good ; for it could not be said that we did so, unless it were in our Power and Option to act contrary. The Source of this *Evil* is, because this most *Noble Faculty* of the *Soul* doth spontaneously swerve and incline to what is vicious and deprav'd without any restraint or compulsion.

These things being so manifestly true, there can be no reason given either for the *Establishing a Principle of Evil*, or the Adoration of it. *Evil* proceeds only from our selves, whether it be that of *Crime*, which flows from our own proper voluntary vicious *Inclinations* ; or that of *Punishment*, which is the consequence of the former, and to worship and adore it, is to act like School boys that have been guilty of some Fault, and kiss the Rod that whipt them. When Men suffer the just *Judgment of GOD*, they ought to submit to it with thankfulness, as a *Correction* for their Advantage, and hoping that by it they shall escape more, and more heavy Punishments ; but my Design will not permit me to enlarge on this Subject.

I shall leave our Divines to treat of that *Principle of Evil*, which is deriv'd from the Fall of *Adam* ; for it is not very evident to an ordinary Capacity, how the *Soul of Adam* can be said to be made after the

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*Image of GOD*; if he were altogether ignorant of *Good* and *Evil* before his Fall, or committed so horrid a Crime that was so fatal to himself and all his Posterity, by eating the Fruit of the Tree, that indued him with such Knowledge. For if before he had eaten thereof he was entirely ignorant of *Good* and *Evil*, how could he like the Prohibition of it, and think it just and equitable in it self, that by these means he should perpetrate so horrid and tremendous a *Crime*, for which his innocent *Posterity*, that could not be concern'd in it, should be doom'd to eternal *Punishments*; and after so many Ages nothing could appease and reconcile *GOD* but more than Humane Sacrifice. Let the Learned *Divines* explain and confirm these difficult *Doctrines*, so that they may be clearly understood, and evidently prov'd to the Capacities of the Laity.

I assert nothing here but that this *Principle of Evil* cannot be deriv'd from *Adam*; for all our *Sins* and *Transgressions* are our own meer voluntary *Acts*; and no Mortal was so necessarily determin'd to do *Evil*, but by the *Divine Goodness*, he could both see and avoid it. As for the *Demons*, and even the *Devil* himself, he ought not to be esteem'd so evil; for if he is only a publick *Hangman* and *Executioner*, he cannot be blam'd for executing the just Judgments of *GOD*; so that they cannot in their own Nature be esteem'd the *Principles of Evil*. The antient *Philosophers* indeed, according to the Number and Influences of the *Stars* thought the *Demons* to be more or less Beneficent or Malevolent; placing the Power of affecting Corporeal things in them, upon which *Mars. Ficinus* says, They love Good Men, and have an aversion for the Wicked; and are more near and industriously concern'd in matters here below, especially humane Affairs. But these *Demons* have Affections, and are governed

ned by their own Free-will, as well as Men, which is evidently apparent by the Religion of the *Heathens*, which instituted *Rites* and *Sacrifices* to render these *Demons* propitious to them; now if these *Demons* had been simply and essentially evil in themselves, they would not have imagin'd that any *Worship* or *Adoration* could have wrought any *Change* or *Alteration* in them. They did not indeed deny but that the *Demons* were of two sorts, and that some did incline to do Good, others Evil; but they were not so, consider'd singly, but might determine themselves which way they pleas'd. *Avicenna* endeavours to prove, that one *Demon* proceeded from another, as Man from Man, or Beast from Beast: But to pass by those things which are above the Evidence of our *Senses*, of which little that is just can be said; I only affirm, that this *Principle* of *Evil* cannot be inferr'd from *Demons*. See *Epiphani. Hær. 66.* and *St. August.* against *Faustus* and the *Manichæi*. Those that desired to know more of the Notion the *Heathens* had of this *Principle* of *Evil*, may consult *Vessius de Idololatri*.

I come now to prove, that the *Supream GOD* amongst the *Heathens*, was the same as we own and acknowledge. This is evident by the words of the *Apostle*, *Rom. 1. 19.* and in many places, in *10. Chap. of the Acts*, and the *17. 28, 29.* as *Vossius* proves by many Arguments. But the *Unknown GOD* amongst the *Athenians*, seems to quadrate with what *St. Paul* says concerning the *GOD* of the *Jews*, and his Will and Pleasure concerning *Christ*, *Acts 17. 23.* *Whom you ignorantly worship, him declare I unto you: so Lucan 5;*

### *The Uncertain GOD of the Jews.*

*Epimenides* speaks of *Altars, To the Unknown God*; and in his time there were *Altars at Athens*, which they call'd *Name-*

*Nameless Altars*; and in all probability St. Paul saw one of them when he preach'd to the *Athenians*. Concerning these *Altars to the Unknown God*, consult *Pausanias lib. I. Philostr. lib. 6. Agell. lib. 2. cap. 28.* The *Altar that was erected by Epimenides, on account of the Pestilence, To the Proper Deity*; I am sure to be quite different from the former, and intimated no more than that Epimenides not knowing what God to sacrifice to, chose this Expedient to make them all propitious. But it seems a little strained to make this *Unknown God* the same as the God of the *Jews*; that the former places or Holy Scripture may evince the God of the *Heathens* was the same as the Common *GOD* of all. It's very plain to me that this *Unknown God* amongst the *Athenians* was quite different, and therefore they erected him an Altar, least any *God* amongst them should be destitute of Worship; tho' the Apostle very ingeniously took occasion from it to instruct them.

I question not but the *Heathens* being instructed from the Book of Nature, both acknowledg'd and worship'd the *Supream GOD*: for as he hath manifested himself in his Works, so is he also worship'd in them; and I hold it for an establish'd Truth, That the *Gentiles* being instructed by that only, formerly arriv'd to the Knowledge of the *Supream GOD*, and that the *Indians*, and the rest of the Inhabitants of the Globe at this time do the same. I should sooner doubt, Whether the *Sun* did enlighten the remotest parts, than that they were ignorant of the *Supream GOD*, he being conspicuous in all things, and the *Sun* shining only in its own Sphere. I shall not insist longer on this Argument, because the most Learned Men have been of this Opinion, and amongst others *Bullin. de Orig. cult. Dei, cap. 8.*

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Tho' the *Heathens* had but very lame and imperfect Notions of the *Supream GOD*, either from the Villainy or Madness of the *Priests*, seducing Men from the Knowledge or the true Principles, by which they might arrive at the Knowledge of *GOD*, grossly imposing on them and impudently boasting, that they only had the Knowledge of the *Mysteries of Religion*, and that there was no access to *GOD* but by them, and without their Assistance it was impossible to please him. This brought a dark Cloud over the Minds of the *Vulgar*, which intercepted those bright Rays of *Divinity*; and involved them in such profound Ignorance, that they durst not stir or move a foot, unless led by the hand or directed by the Mouth of the *Priest*. I could be very copious on this Subject; but so many excellent Authors have gone before, especially *Platonists*, that I should only repeat what has been already said.

I proceed to discourse of the *Worship of the Supream GOD*, under the *Attributes* of most *Good* and *Great*, the Result and Conclusion being very Natural; for to whom is *Reverence* and *Adoration* to be paid rather than to the *Most Great*, and who is more deserving of *Love* than the *Most Good*; and what can be a more Excellent, Reasonable and Genuine *Worship*, than what proceeds from *Reverence* and *Love*? There is nothing remains more, when these two are but well explain'd; for when *GOD* is worship'd with due *Reverence* and in his *Fear*, which is justly call'd the *Beginning of Wisdom*; and that *Supream Majesty of GOD* which beholds all things here, is not offended by any Crimes, and Man goes no other ways towards *Heaven* but in the paths of *Virtue*; acknowledging himself unfit for *Glory* and *Eternal Felicity*, when he hath contaminated his *Soul* with *Guilt*; and by that means render'd himself unfit and unworthy to be admitted into the

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Company of the *Most Good and Great GOD.* But where this perfect *Love of GOD* is establish'd in the Mind of Man, it will subdue all wicked and tumultuous Affections, and raise a Belief and Hope of a better Life. Upon these things it is that the whole Frame of Religion turns. But what is seriously to be lamented, Weak-brain'd *Superstitions*, and profane *Rites* and *Ceremonies* were coin'd in the *Priest's Mint*, and mixt amongst the pure *Bullion of Religion*; for had they stood upon the former *Basis*, the *Heathens* would not have lost their Labour.

## C H A P. XIV.

*An Essay concerning the First Causes of Religion amongst the Heathens.*

I Shall endeavour to investigate the *Original Causes of Religious Worship* amongst the *Heathens*. For that *Religion* which obtain'd almost every where, must be instituted for some Great and Noble End. I have therefore traced these *Causes* from the Schools of the *Philosophers*, the Writings of the *Lawyers*, and the Practice of the *Priests* themselves, as we have it handed down to us in History. When I had compared them together, digested and abridged them, I thought fit rather to publish my own *Conjectures* on this Subject, than that it should not be treated of. If any Person dislike what I offer, let him publish his own *Sentiments*.

Tho' I must lay this down for an *Establisht Truth*, That the *Religion* of the *Antient Heathens* was not so absurd and stupid as is generally imagin'd, being receiv'd for so many Ages by the most Learned *Philosophers*,

losophers, the Greatest and Best *Magistrates* and most Valiant *Heroes*. Tho' I shall notwithstanding discover those gross and foul *Errors* with which it every where abounds. When the *Heathens* had receiv'd the Notion of the *Attributes* of the Supream *GOD* mention'd before, there sprung up a Race of *Crafty Priests*, who not thinking it sufficient there should be but one *GOD* in all this *Universe*, judg'd it would conduce much to their *Interest*, to join and associate some others to this *Supream Deity*; and that it would be no obstacle, but that the one *Most Good and Great GOD* should have the Pre-eminence over all others. Their *Design* of Introducing other *Gods*, drove farther: they thought they could embaras the Minds of the People more with the Notion of Plurality of *Deities*, than by the *Worship* of One only, tho' never so *Great*; especially after they had invented and dispersed a different way of *Worship* for each of them. They also expected to reap more Profit, and have larger Stipends from the various *Rites*, *Ceremonies* and *Sacred Mysteries* which they contriv'd and divulg'd, than if Men of all Ages should continue to perform the same *Duties* of *Piety* and *Virtue*. For tho' this were the true way of *Worshipping* the *Supream GOD*, their Country was preserv'd against Enemies, the Citizens lived in Peace and Amity together; yet there was nothing in all this that did redound so to their own Private and Particular *Advantage*: wherefore with wonderful *Artifice* they interwove *Truths* with *Probabilities*, *Possibilities* and *Falsities*, and made use of such *Arguments* as these to insinuate into, and prevail upon the *Populace*.

As nothing is more true, so it is beyond all controvertify, That there is only one *Supream and Eternal GOD*, and being so he must be the *First Cause* of all things: but this is no Argument that he is *literary*

literary and alone; did he not from Eternity either  
find or make himself some Companions in Heaven  
or Earth? and is he capable of no other Happiness,  
but only a bare Contemplation of Himself, in which  
he spends not only the Ages of Mortals, but his own  
Eternity? These things are so unworthy to be  
thought of the Supream GOD, that they are very  
unbecoming a Woman sitting at the Looking-glaſs.  
We must therefore rationally conclude, That he  
hath ſome that partake with him in his Blessedneſſ,  
and that ſome in all Ages are receiv'd up into his  
Celestial Mansions; for all that is Meritorious and  
Praife-worthy is not already done, but still continues  
to be perform'd daily, and will do ſo to all Eternity.  
There were therefore ſome Beings Self-existent, and  
produc'd by the Eternal Decree of the Supream GOD,  
Co-eternal with him, or Contemporary with the World.  
These Beings also, whose constant Residence is in Hea-  
ven, may not undeservedly be call'd GODS; I do  
not mean the Sun, Moon and Stars that move in  
Heaven; but whatſoever other things exist in the  
infinite Space of things, and enjoy an Eternal and  
Blessed State amongst the Gods. We ought there-  
fore to pay Adoration to those as next to the Supream  
GOD. Another ſort of Worship is due to a Consul,  
a Senator, a Tribune of the People, a Queſtor, a Dicta-  
tor, and other Magiſtrates, none of them will ſuffer  
thoſe that slight or affront them to go unpunish'd;  
therefore we ought to endeavour to avert the leaſt  
Difpleaſure of the Gods: which can be done no o-  
therwife than by paying the Veneration that is due  
to them. It is also very improbable that he ſhould  
be difpleas'd with this Adoration paid to inferior  
Deities, in regard it ultimately terminates in the Su-  
prem GOD HImſelf, the Author and Maker of all  
things. Therefore these Lesser Gods or inferior  
Deities,

Deities, tho' they were not from *Eternity*, but had  
a *Beginning*, ought to be worship'd : but how much  
the rather if they were *Self-existent* and *Co-eternal*  
with the *Supream GOD*, which many Eminent Phi-  
losophers bring very solid Arguments to prove. If  
this be true, certainly extraordinary *Veneration* is due  
to them, tho' less than what is paid to the *Supream*  
*Deity* it self. For they must needs have the sole *Ad-*  
*ministration* of some Affairs in *Heaven* and *Earth*, e-  
specially those things which are quite alien from the  
*Nature* of the *Most Good* and *Great GOD*, as many  
things in this *World* are. But supposing the *World*  
it self had receiv'd its *Original* from them, as some  
are of *Opinion*; this *Machine* seeming to be a  
*Work* unworthy of the *Most Good* and *Great GOD*;  
where the *Men* are flagitious and indigent of eve-  
ry thing, other *Animals* are *Brutes* and *Miserable*,  
the *Heaven* it self in extremes and immoderate ;  
and the best of *Men* value nothing that is above  
but in hopes of *Reward*, nor below but for *Profit*  
and *Advantage*: for what cold *Conceptions* would  
they have of the *Deities*, did they not daily shower  
down their *Blessings* upon them, and how contem-  
ptibly would they look on all *Animals*, if they were  
not subservient to them? Therefore whether these  
inferior *Deities* are *Self-existent*, and the *World* re-  
ceiv'd its *Original* from them ; and every one of  
them hath his peculiar *Province* : or whether they  
had their *Being* from the *Supream GOD*, and are the  
*Ministers* of his *Will* and *Pleasure*, or whether they,  
as well as *Men*, act in this *World* as they please, it's  
beyond all doubt that they should have some *Rites*,  
and *Devotion* paid unto them. How small a matter  
is it to pay some small *Veneration* to them, to render  
them propitious, upon which they immediately be-  
stow their *Favours* on you ; or from whom when

' incensed you have just reason to fear the effect of  
' their Displeasure : for you entertain very mean  
' Thoughts of the Most Good and Great GOD, if you  
' suppose you can ever worship him sufficiently, ei-  
' ther in Himself, his Works, or whatsoever exists in  
' the Universe.

When the most part of Men had imbib'd these empty Notions and Opinions, they little regarded what was true, probable, possible or false, but had an implicit Faith for what their Guides the Priests told them, and by degrees, gave themselves entirely up to them. That Maxim of Eternal Truth, did not obtain amongst them, *That all Deities are Ador'd in the Supreme God*; but enquir'd of their Priest who those Deities were, and how they ought to Worship them; for, they would not be so ungrateful to receive Favours from them, and not return them due acknowledgments, if the Priests would but inform them how it was to be done. In the whole, it was very evident to them, that all Good did proceed from *Heaven*, but from what *Deity, Star, Power or Influence*, or by the Co-operation of what Causes, they were entirely ignorant, unless they were inform'd: This gave the Priests a fine opportunity, who generally manag'd them at this rate.

' It is very difficult for us to inform you what  
' those Deities are, you are so desirous of knowing;  
' for they not only transcend our Senses, but our  
' Understanding also; they are not under such con-  
' ditions of Matter, as those Objects that are per-  
' ceived by us, but are a Substance of a Nature quite  
' different from ours; nor is it more easie to deter-  
' mine any thing about their Worship; nothing  
' certain, having been yet revealed to Mankind in  
' general. It is Universally acknowledged, that  
' there is a Supreme God, and Inferior Gods, or Demons

mons also. How ridiculous would it be, to imagine that the *Earth* only was Inhabited, and the vast compass of the *Air*, *Aether*, *Celestial Orbs*, and those immense Spaces above them should be destitute of Inhabitants. The most Learned amongst the Philosophers divided these into three sorts ; *Supercelestial*, *Celestial*, and *Subcelestial* ; the *Supercelestial* were those most remote from us, who were solicitous about nothing but what was requisite and convenient for their Nature, and so enjoy'd an happy State with the *Supream God* ; nor had they any such regard for Humane Affairs, to spare the least Moment from their *Celestial Solace*, to concern themselves about them ; nor was there any occasion they should intermeddle in Humane Affairs, because the *Supream God*, from all Eternity, had establish'd Orders and Laws concerning all things in the *Heaven*, *Stars*, *Elements*, and the whole Nature of things. Some of these Laws were, That all things here should be subject to a perpetual Vicissitude. That whatever receiv'd its beginning here, after a stated Time, should have an end also : But that notwithstanding, all things should endeavour after their own preservation. That the *Goods* of this Life should be the effect of Labour and Industry. That Conscience it self should tell us, some Actions were good, others bad. That amongst good Actions, the strict Worship of *God*, and Moral Virtues were the Principal ; amongst Evil, that Irreligion and Vice were the most heinous. That Men might use their own free Will, and if they did apply proper means, they would always attain the desired end. That all things should affect their own like ; if Men were Good and Virtuous, they should be rewarded, both here and hereafter ; if wicked and Vicious, Punished. By the Permission

on of the *Supream God* the *Celestial Deities* had the chief Power over these Laws, and many more that are establish'd in the Nature of things, and too tedious to insert ; so that a kind of *Fate*, or *Order* should be observed in the *World*, and manifested in them, lest Mortals should be ignorant of the next Causes of things from whence they received so many Benefits. That the *Supream God* kept himself and the other *Supercelestial Deities* from the Eyes of Mortals, because they were of such sublime Natures, that it was impossible to behold them ; and in their stead, had produc'd their *Celestial Deities*, both for Sight and Fruition, which we call the *Heaven*, *Sun*, *Moon*, fix'd *Stars* and *Planets*. In these the *Supream God* shews us the Country we formerly Inhabited, for our most Noble part could proceed only from the *Heaven* and *Stars* ; our Mind being above all Elementary Composition, had a more Noble Original ; and unless our Crimes prevent it, must again return to them. Men, who have behaved themselves well in this Life, shall have Habitations provided for them there, and be supplied with all things pleasant and convenient for them, as they had in this *World*, but after a far more exquisite and delicious manner. Nor will it be any Argument against their being *Deities*, because they have thick and solid Bodies, for they are actuated by a Divine Mind, which moves their immense Bodies with prodigious Velocity, or that their Bodies seem circular and round, as if it were beneath the august Majesty of the *Gods*, to appear in so plain a Form ; for the more Parts and Members any Body is compos'd of, the more weak and debile is it, and obnoxious to many Accidents and Injuries, and requires the help and assistance of another : This is evident from the

the Fabrick of Man's Body, consisting of many Languid and Infirm Members; and would not be fit for Civil Society, or able to provide Food and Raiment for it self, unless the *Supream God* had furnish'd it with Hands, and the Organs of Speech to that end. Nor will it signify any thing, whether the Motion of these *Celestial Deities* and the *Heaven* it self, is spontaneous or necessary; if the former (which is reasonable to believe of the *Planets*) we ought at least to acknowledge them to be inferior *Deities*; if the latter, they are to be reverenc'd as the chief Ministers of the *Supream Deity*; but nothing can be more certain in so dubious a Matter, than What, hether they are guided by their own free Will, or are govern'd by the Pleasure of the *Supream God*; it is evident, they preside over, and manage our Affairs, and are at least worthy of External Adoration. The *Subcelestial Deities* are inferior to the *Celestial*, but nearer to us, and more agreeable and like us in their Nature; being Clothed with Airy and Ethereal Bodies, and confin'd almost within such limits as we are; sometimes good, sometimes bad; (for to be simply bad, is repugnant to the Divine Nature, it being a Maxim, that there is no highest degree in Evil) and so being of a dubious Nature, ought to be made propitious to us, for there is no Person but will endeavour as much to divert an impending Evil from him, as to procure him a present Good; it's beyond dispute, that those *Gods* or *Demons* are more beneficial to Men, than Men are to Animals, or the Beasts to Men; for they are not only endued with excellent Intellects, but with Strength, Agility, and other Noble Qualifications. Thus, if like Men they use their free Will, to do Mischief when occasion is given; what Havoke

what they make amongst Mankind, and all things compos'd of the Elements, far beyond what we are able to do amongst the Brutes, especially if it be to punish the Wicked ; they may punish Mankind with as much Reason as Men destroy nocent Animals ; nay rather, because Men are capable of doing more Mischief than any Brutes, for they very often kill and destroy those Animals that deserve best of them. It's very absurd for any wicked impious Person, to think himself secure in the midst of his Villainies, and not to be continually under the dismal Apprehension of some one or other, that will speedily take Vengeance on him. There were some amongst the Gods or Demons above-mention'd, simply and in their own Nature good, and others bad ; tho' it was not so well establish'd, that they were guided by a Freedom of Will, and as occasion required, could incline to either side. For if any of the Gods were entirely Evil, it would be in vain to attempt to please them ; but daily Experience proves the contrary. From this Class of Gods, it's apparent, that the Supreme God hath given the Supercelestial Power to manage all things happily in all Ages. The Celestial Gods to preside over Humane Affairs, and to deliver them Laws and Eternal Covenants, and that they only are visible to us, as those that govern all things in this Sublunary World, unless where Man's free Will obtains, and especially in those things which are undertaken, according to the Dictates of right Reason. Lastly, there were these Subcelestial Gods, that were sometimes Propitious and Benign, and sometimes Injurious and Hurtful, that the Authority of Divine Justice and Mercy might appear : This will be more evident, if we consider the Celestial Kingdom,

dom, either as an *Aristocracy*, *Oligarchy*, or *Democracy*. For where is there any Form of Government establish'd, by which all things in *Heaven* and *Earth* are manag'd? Or who can demonstrate, what is the proper Office of each? Why some should be better and more excellent than others? The most disparate and disagreeable parts of Nature may be united together, but if there were several *Deities* of equal Power, there would be strange Disorders and Convulsions in Nature, whilst every one studied to advance his own Interest; and nothing exists to unite and reconcile the contrary repugnant Parts of the *World*. We do therefore again conclude, that there is one *Supream God*, who was Blessed from all Eternity, but he did also adopt some other happy Natures to keep him company, and made them Partakers of his Felicity, and that he can advance others into that *Supercelestial Society*, and make them partake of all *Good* things; upon which account it is incongruous and irrational, to suppose that *God* is either Sedentary, Wandering alone, or Affix'd to the *Celestial Orb*, continually turning it about, and therewith solacing himself; or that he was the Maker of the *World*, unless he had deliver'd some Laws, by which it was to be Govern'd from its beginning. There is none Builds a City, but establishes Laws in it; for no People can be Govern'd without them; nor has *God* any occasion to change his Laws, as the Exigency of time requires, because he knew the end and event of all things from the beginning. It is ridiculous to imagine *God* has a recourse to new and fresh Measures, or that he establish'd all things from all Eternity arbitrarily, and will not recede from them upon any account whatsoever. Therefore when *God* had form'd this *World* out of

the *Chaos*, he establish'd some Laws, by which it should be Govern'd ; but more especially, that his Felicity might not be interrupted, and he disturb'd every Day by things of little moment, and so consume Ages in trifles. It would also be very troublesome to him, to endeavour to reconcile the different and opposite Supplications of Mortals ; particularly some, who, tho' they were Good and Pious, yet might desire something of the Divine Majesty, which would be too Injurious and Pre-judicial to others as Pious as themselves. It will therefore be more agreeable to suppose, that all things which are lawful to be requested, were Decreed from all Eternity ; upon the using regular Means, as fervent and devout Prayers and Supplications, Faith, Virtue, &c. and if things did not Succeed according to their expectation ; they must conclude, that it was Decreed so from from all Eternity, as much as if they had obtain'd their Desire. What more could any one desire of the *Supream God*, than that after he had led a good Life here, he might be made happy hereafter ; or what doth it signifie, whether he receives it from the Eternal Decree of God, or it be the reward of his daily Prayers ? The *Supream God* will be equally Worship'd and Ador'd, if from all Eternity he made a Connexion between the Means and the End, as if he began now to do so ; in short, without this or some such Order was establish'd amongst things, it is not possible to conceive how the *Supream God* should be free from loads of Care and Molestations. It was said very justly by the Antients, that was only Eternal and Blessed that had no Business to do, nor requir'd any other to do it for him. I come now to treat of that Worship which is to be paid those Gods in particular,

cular, for I have before shewn, that the *Supream God* was to be Worshipped with a pure Mind, not only free from Vice, but Ador'd with all manner of Virtue, as Faith, Hope and Love, and with Prayers and Thanksgiving. The *Celestial Gods* are to be Worshipped in Honour of the *Supream God* only : But, that their Worship might not seem Bare and Naked ; it was judg'd requisite to add some Rites and Ceremonies ; as bowing the Body, kissing the Finger or Hand, turning round from *East* to *West*, or to the contrary, to demonstrate his Universality, and such-like, that we openly declare we Worship and Adore them next after the *Supream God*. Then some grateful Perfumes, or their own proper, or symbolical Animals, as an *Horse* to the *Sun*, a *Cow* to the *Moon*, &c. are to be offer'd up to them. It's very requisite to procure the *Subcelestial Gods* to be propitious, because being uncertain in their Nature ; they incline sometimes one way, sometimes another, for Causes that we were altogether ignorant of. The best way is, to offer up something pleasing and grateful to them. What this was must be discover'd from their corporal Natures, which being suppos'd to be compos'd of *Air* and *Æther* ; some Good things ought to be prepar'd for them out of the gross Elements, reduc'd to a more subtil Substance (for they want Nutriment, and by this means their Elementary Nature is refresh'd by cognate Elements) and in regard, they are pleased with the smell of Fat ; the Animals pleasant and agreeable to their Taste and Smell should be Sacrificed to them. For some fine Spirits that are made in the *Liver*, *Heart*, and *Brain*, did ascend upwards, and therefore were the Objects of Adoration. It is beyond dispute, that every thing loves

loves its like. They would be always very ready to inform Men, what Sacrifices were agreeable to each *God* or *Demon*; and amongst others things which they learn'd from the *Gods* themselves, if the People were deficient on their part, and by this means they amassed vast Treasure.

Here you may have most noble Truths, but mixt with many Verisimilitudes, and some Improbabilities and Falshoods (concerning which I shall declare my Sentiments hereafter) these the Priests dispers'd amongst the Vulgar (who are always more ready to believe, than to controvert such Matters) which they Universally receiv'd, and were easily imposed on. As there was some that endeavour'd to confirm what was reported of these *Subcelestial Deities* by occult *Magick*; so there were some of the Learned, who made a doubtful Construction of what was deliver'd by them; for they durst not deny what the Priest deliver'd (who were continually near the *Gods* and their *Oracles*). They knew that nothing was necessary here, but the denying of Falsities, and raising Doubts, concerning Verisimilitudes and Conjectures. The People at last, not being satisfied with these things, ask'd their Priests what their Opinion was of the Elements, and all things compos'd of Elementary Matter, but especially of Famous Men, whether any Adoration ought to be paid them? Which some of the Antient Priests did Answer after this manner.

We positively assert, that a particular Worship is due to the Elements, tho' they are the lowest and most obscure parts of the *World*; yet the Universe would not be finish'd and entire without them, or that Image of the *Supream God* which shines in all his Works, be perfect and compleat. They therefore that Worship the Superior *World*, and neg-

lect the Inferior, are as equally absurd, as if they should respect the Head and Neck of any Person, and despise and contemn his other Members, tho' never so fine, agreeable, and full of proportion and Symmetry. Let us here consult our *Orphens*, who describes the *Supream God* (by him called *Jupiter*) thus. The *Heaven* Adorn'd with the glittering *Stars*, was his *Head* and *Hair*; out of which came two *Golden Horns*, one the *East*, the other the *West*; the *Sun* and *Moon* his *Eyes*; his *Breast* the *Air*; the *Wind* his *Wings*; his *Belly* the *Earth*; encompass'd by the *Ocean*; his other Members were about the Centre of the *Earth*. It is not to be suppos'd that *Orphens* would be understood, that these were the individual Members of the *Supream God*, but that the representing him by this external Form, would create a good *Idea* of him: But to keep more close, we say the Elements consider'd in themselves, are worthy of some Inferior degree of Worship. All Animals consist of an Elementary Nature, and there is nothing that is visible in their Fabrick, but what is deriv'd from thence, and is ultimately resolv'd into it again; wherefore we should not pass it by without some Veneration, as being the material Principle and ultimate End of things; nor will it be any Objection, that the Soul, which is of a *Celestial Original*, claims the Precedency; for, if the Humane Body, that is so conjunct and near to it, and for the Majesty of its Figure, excites a sort of Reverence in us; how much more will be due to the Elements, who furnish all things with Matter and Magnitude, and according to some, with the Vegetative and Sensitive Soul? If this be true, and that Vegetation and Motion, which is a Species of Vegetation and Sense, and Sensation depends on the

the Temperature of the Elements, why do we make such nice Enquiries into the Causes of those things that are common to us with the other Animals, and not pay some Adoration to those Elements, from whom we receive so many Benefits ; especially, that they should not be Injurious to us ? Therefore, the *Air* which we constantly draw in, and breath out in a Reciprocal Motion, and supports and renews our Life, ought to be Worshipped ; for if it be Infectious, or too thin, or too gross, or any otherwise, so that it cannot be attracted by the Lungs, Man would immediately expire. *Water* also deserves Adoration as well as the *Air*, because it affords us that Moisture, without which our Bodies would soon crumble into dry and shapeless Dust ; for if it be too Cold, like the *Stygian Waters*, or too Hot, as some Baths, or contract a Poysonous Tincture, by running thro' some *Metallick* Pores of the *Earth*, Death is the immediate consequence of it. The *Earth* also should be Worship'd, because it affords Firmness and Solidity to Humane Bodies, and without it the whole Fabrick would be dissolv'd ; it also carries Man as it were upon its Shoulders, by its interposition, preserving Mankind from that vast Precipice that is between his Feet and the Centre, affording all, both Food and Raiment, like a common Mother and Nurse ; and if its Caverns are open'd by any preternatural Commotions, and it send forth any pestiferous Vapours, or emit Water out of its Bowels, which destroy whole Cities and Provinces, or doth not make a plentiful return of the Seeds sown in it, Pestilence, Deluge, Famine and Universal Desolation will be the consequence ; *Fire* likewise, which is kindled out of the sulphureous Veins of the *Earth*, or that

the concussion of the Clouds, striking of Stones together, rubbing of Wood hard, or proceeding from some Oily Substance, immediately appearing bright and shining, surprises, like some unexpected *Deity*; and by reason of its Heat, is so Powerful and Efficacious in all Natural Generation, that it seems to be the Form and Soul of the other Elements. If it grow too predominant, it Burns up every thing, threatening Destruction to the whole *World*; wherefore it ought to be had in Veneration beyond all other Sublunary things. If it should be objected, that the Element are not Spontaneous, but necessary Agents, tho' it is very probable they act both ways; and should it be allowed, that *Fire*, by a certain Fate, or an Ingenite Nature, always ascends upwards; yet it will turn Obliquely towards its proper Fuel, and exercises the same Freedom as the Animals that Feed here do. The *Air* also Blows where it listeth: The *Water* of some Springs, but especially the *Ocean*, ebbs and flows with reciprocal Motion, and swells, and rises up to avoid a *Vacuum*. If the *Earth* move round by its own Internal Power, (as some are of Opinion) yet it hath many other Motions, or else it will be impossible to solve the *Phenomena's*. Thus, tho' one Motion may proceed from a natural Necessity, yet this doth not in the least hinder; but there may be other Motions that are Spontaneous: For tho' the Motion of the Heart in us is natural and necessary, for when it ceases, we at the same instant cease to Live; but the Motion of our Eyes, notwithstanding, is voluntary, being directed only by the dictates of a free Soul, moving any way, according to its pleasure: I might also here mention the Internal actions of the Soul. Now as both these Motions are in Animals, why should

should they be denied the Elements, for tho' their Motion in some respect may seem to be necessary and compulsive, yet, in others it is free and voluntary ; but granting that the Elements move by a meer natural Necessity, they are the Ministers of the Supream God, the parts of which the *World* is compos'd, and the Authors of all corporeal Nature ; therefore some Veneration is due unto them. The whole Mass of the *World* is so contriv'd, that whoever goes but out of Doors, cannot observe any remarkable Parts of it, without reverent and awful thoughts ; therefore let us enter into an enquiry concerning those things that are compos'd of the Elements, but chiefly Man, and see whether some Animals, especially, very *Famous Men*, ought not to have some particular Worship paid to them. For as there are many Ranks and Degrees of Things, so there must be of Worship, as is most suitable and congruous to each ; so that there is nothing within the compass of this *World*, but in some degree is the object of Worship, or in some measure or other appertains to the Worship of the Deities ; as *Bread-Corn, Wine, Milk*, some Herbs and Animals that are grateful to them. *Man*, next after the Elements, is here to be treated of, being of a middle Nature, between Eternal and Caducous things ; for the *World* could not subsist without the Elements, but its possible it might without *Man* ; nay, it is most probable, that the *Earth* would be much more Fruiful and Pleasant ; if the multitude of Mens Villainies did not bring down Divine Vengeance on all Sublunary things. But, because a Wicked *Man* is the worst of all Animals, therefore a Good and Pious *Man* is far the best ; that the *Supercelestial Deities* are good, proceeds from their own proper Nature, but that *Man* is so

from

from his own free Will ; and tho' they have a propensity to Evil, yet by Virtue and Piety they advance themselves to the Nature of the Immortal, and obtain Eternal Rewards ; and if Man could but be exactly conformable to the Rules of Piety and Probity (which never will be) he would be the most happy amongst the Blessed, next to the *Supream God* ; in regard what others had by chance, and Fate would be the just reward of his Merit. Now, forasmuch as we doom the *Wicked* to an Eternal state of Misery ; so it is but just that the *Good* should be rewarded with Eternal Happiness, and therefore be Worship'd and Ador'd. When they are advanc'd into *Heaven*, the *Supream God* makes them Judges and Disposers of Mens Actions, in which they are Govern'd, partly by Laws promulgated from the beginning of the *World*, or written in the Heart ; partly from the Good or Evil Inclination of Man's Will, and his very Thoughts themselves ; for it is ridiculous to imagine, that those who have obtain'd *Heaven*, do deposite any of these Faculties their Soul exercised whilst they lived here, or are depriv'd of them, or are either so idle or ignorant of our Affairs here, or so useless to these Parts of the *World*, that they should not manage all Humane Affairs. It is very equitable to make one Man Judge of another, who contemplating our Actions from above, may bring them to the Test of common Reason and Conscience : For if the *Supream God* had committed this Charge to the Celestial Deities, they would have determin'd all things by the Eternal Laws of *Heaven*, and the Rigour of Fate ; they would have been very little solicitous what influence the Will of Man had in all his Actions. And if God himself should take cognizance of Humane Affairs, it is not to be imagin'd that

he

he could lead a Blessed Life, free from all Perturbation. This Province therefore, from the beginning was given to Men, admitted into *Heaven*, who deliberate and judge what is best and right in Mens Actions, and what deprav'd and vicious, by those Laws which are written in the Eternal Tables of the *Heaven* and *Stars*, and the Universal consent of all Mankind ; allotting them Rewards or Punishments after this Life, according as they deserv'd ; and there is no doubt but the *Supream God* will ratifie and confirm their just Determinations. But if the *Supream God* should reserve some for his own Judgment, ( for he is not so strictly oblig'd by his own Laws, but that at pleasure he can exempt himself from them ) : These will be Mediators between him and Mortals, and intercede for them ; and upon this account, they ought to be made propitious, if not as Judges, yet as Patrons. Who those are, is best known by the Piety and Probity of their Lives ; their Heroick Actions, or some Noble Invention, which has been very Beneficial to Mankind, such as these, are our Judges or Patrons ; especially, if Mortal Men, being a constitutive part of this common City of the *World*, have any Suffrages in *Heaven* ; which appears very rational, in regard , in every well-establish'd *Commonwealth* ; the Commonalty have some Authority as well as the Grandees, wherefore their Laws are called *Plebiscita*. Thus Mankind supplies the Place of the *Plebeity* in this City of the *World*, when they raise their *Heroes* to *Heaven*. But as the People only, and not the Patricians, were oblig'd by the *Plebiscita* ; so perhaps it may happen, that if the *Plebs*, or Mankind, should ask something with respect to the *Celestial Kingdom*, which may be unjust, and not fit to be granted, and the Gods reject it,

as

as being more competent Judges, therefore these earnest Petitions of the *Plebs*, or *Mankind*, are not such certain demonstrations of Mens being advanced into the number of the *Gods*, unless they have been very exemplary for Piety and Virtue; which Opinions are no less Beneficial and Profitable, than true and undubitable. For what is it, that Men will not attempt and perform to be made Partakers of a *Celestial Life*, where there is an Affluence of whatsoever is desireable; so that this Doctrine doth afford the most poinant Reasons for the Practice of Virtue, and the declining Vice. These *Deities* being thus establish'd in *Heaven*, ought both to be Pray'd and Sacrific'd to; but yet, so that no more than a kind of Worship belonging to *Heroes*, ought to be paid to some of them. Now these *Deities* ( by the Permission of the *Supream God* ) having the Management of Humane Affairs; I shall shew what Order and Degrees there are in that *Celestial Kingdom*, ( for they have not all an equal Authority ) and who is chief amongst them; and who are appointed the Judges of things here below. Under the *Supream God*, they have the Direction and Management of all our Affairs; but in regard ( as was said before ) they are oblig'd by Eternal Laws; it is impossible for them to recede from them: Prostrate before them, therefore we ought to make our solemn Vows, for they not only know our Good and Evil Actions, but are Privy to the secret Thoughts of our Hearts, for if they were ignorant of these, there could be no Scrutiny made into the *Arcana's* of Conscience, or any exact Rule to make a just judgment of Mens Actions. We Mortals can only judge of Externals, and those *Deities* of Internals; upon which account, various and different Worship ought to

be paid unto them. We will declare unto you, all their particular and distinct Degrees, and peculiar Rites, from the in-most Secrets of Nature, and their own *Oracles*; if you'll but consider seriously of what we have already delivered, and assist us in the carrying on this Pious and Necessary Work, which is your most indispensable Duty.

When by such specious Discourses as these, which had neither Solidity nor Truth in them; the Priests had compiled a System of *Theology*, and establish'd it so from their own Principles, that nothing in those times did appear more with the face of Truth, or seem'd more Orthodox, and the People durst not doubt or hesitate concerning any thing which was told them came from the secret Counsels of the Gods themselves; so that by degrees, the Priests manag'd all things as they pleas'd, unanimously agreeing to impose on the People, by pretending to the keeping of Divine Oracles, and an Intercourse between them and *Jupiter*, (for so the Heathens call'd the *Supream God in the Celestial Kingdom*) and receiving Answers from him, by that firmly binding the *Populace* in their blind Obedience. They brought Matters to that height, that tho' their Tenents were very questionable, and their Oracular Answers prov'd eventually false, yet it was esteem'd most notoriously Impious, so much as to seem to doubt of their Truth, or to make any other interpretation of them, than what they had given them: But the Priests did not stop here, for having discarded the most solid Parts of their own Religion, they debauch'd the Minds of Men with most tremendous Rites and Ceremonies, offering up Humane Sacrifices to their Gods; until that Custom was at last abolish'd by the *Romans* and other Nations.

Still

Still notwithstanding  
ream God was made to co-  
such as they devour'd; P  
put up by them; Sacred  
formed by them alone;  
Invention; Auguries, but t  
Rites and Ceremonies, which  
also; Feasts and Games, of the  
Dreams in their Temples, w  
but themselves. Thus the m  
damental Articles of Divine R., as Faith in the  
Supream God, a firm and solid Hope in him, and Love  
which unites Man with GOD, were either totally  
neglected, or at least postponed. I shall therefore  
now endeavour to shew what the Heathens formerly  
thought of those most Noble Faculties of the Soul,  
which are so intimately united to it; and what their  
Notion of Virtue was, and the Purgation of the Soul  
when it had erred from it.

The Priests always strenuously endeavour'd to e-  
radicate or stifle these Principles in the Minds of Men,  
tho' they themselves sufficiently knew them, and  
were convinc'd of their Truth: It will be therefore  
to my present purpose to prove, That these Tenents  
were not unknown to the antient Heathens; and whe-  
ther you look into their Religion, or Laws, you'll find  
extraordinary means contain'd in them, to incite and  
encourage Men to Virtue, and deter them from Vice.

The Fathers of the Church, who were the Hea-  
thens most inveterate Enemies, represent the Matter  
quite otherwise than it is; for they pass by the more  
certain and Orthodox part of their Religion in silence,  
and from their Superstitions and Rites, take an occasion  
to utter severe Invectives against them, and represent  
them after a most ridiculous manner, by ingeniously  
exposing their mad Sacred Rites; for what the Priests

made some Essay  
old, and in-  
desire to  
did as if they  
Divine Law  
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H.

did as if they were in a Rapture and inspir'd with a *Divine Spirit*, they represented it as the effects of *Lunacy* and *Distraction*. They mention nothing of what the *Heathens* taught concerning *Piety*, *Faith*, *Hope*, and *Mutual Love*; tho' they knew very well that these were the Gods and Goddesses (as they were call'd) they had in such Veneration: but the *Orators*, in those Ages, never introduc'd any thing but what was to the manifest Detriment of their Adversaries; and might at the same time level the way for the establishing *Christianity*.

For this Reason I have thought fit candidly to exhibite, not only what is evil and absurd in their *Religion*, but what is good also, that we may see how far and in what it agrees with ours. And here whilst I am collecting some of the Sound, most Antient and Universal Parts of *Religion*, out of the vast heap of their Superstitious Rubbish; I shall act like those who when the Harvest is ripe, reap many Handfuls of *Darnel*, *Brambles*, *Weeds*, *Thistles* and *Burs* (which *Pliny* calls the Diseases of the Corn) for one or two Ears of *Wheat*: there are so few things in their *Religious Worship* that appear Just and Rational.

I shall not here insert all that may be said on this Subject; for if I should treat of the *Worship* and *Adoration* that was paid to so many several Gods and Goddesses, a vast Volume would scarce contain it. I shall leave this Work for the Learned, who have leisure, especially in regard no Author (as I know of) yet hath written entirely on this Subject. Tho' *Guil. Choul* a Noble Frenchman hath a Book with such a Title, yet he hardly touch'd upon the thing it self. Many have both designedly and transiently treated of the *Genealogy* and *History* of *Heroes*, worshipp'd by the *Heathens*; but none that I know of have reduc'd their rude Masses of *Religion* into Order and Method, or digested

gested it into a Body. I have formerly made some *Essay* towards it, but being now Sixty Years old, and involv'd in the Care and Affairs of the World, I desire to be excused if I leave it to some that have more leisure; it will be sufficient to my purpose if I shew the deceitful Tricks of the *Priests*, and the main scope they aim'd at, in forging their *Doctrines*: for they did not only abuse and impose upon the People by their *Rites* and *Ceremonies*, but seduced them from the true Worship of the *Deity*, for fear Men should soon discover there was no such great occasion for them.

They did not preach up the serious Practice of *Virtue*, nor *Sorrow* or *Repentance* for *Sin* to the People; but perswaded them to an entire belief of the *Oracles*, *Dreams* and *Revelations*, which every Day and Night they dreamed and invented to impose upon their Credulity. These *Oracles*, *Dreams* and *Revelations*, they still made more unintelligible, obscure and intricate, by their absurd and incoherent Interpretations, that the People might rely altogether on their Fantastick *Commentaries*; and Common Experience tells us, That they gave those the Characters of the most profound *Theologists*, and intimately acquainted with the *Divine Mysteries*, whom they had most perverted from the Rules of right Reason: but whether this was to be attributed most to the stupid Credulity of the People, or the Villainy of the *Priests*, I shall not presently determine; tho' at the same time it will not appear strange, that there was so much *Superstition* and *Juggling* doings of the *Priests*, formerly introduc'd into *Religion*, when they produc'd the Authority of a *God* for them. So they that give a Peasant some base Metal, or perhaps Leather with the Image of an *Emperour* stampt on it, and tell him he must take it for what is bought of him, he will be afraid to refuse it, because of the *Emperour's Edict*.

Thus when the *Priests* had invented some New *Rites*, or set up *Oracles*, they always pretended they were instituted by the Authority and Command of *Jupiter*, or some other *Deity*; and the poor wretched *Populace* had neither Courage nor Will to suspect them of being adulterate, and reject them as such.

But the Sober and Judicious part of Mankind esteem'd all things of this nature, meer Humane Inventions; and sometimes they desir'd that they might be admitted into these more Holy and Secret recesses of their Temples, and be Ear-witnesses of those things which proceeded from the Mouths of their *Gods*; for the *Priest's* only being there, was but a single Evidence, which would be much corroborated by the Accession of another; and promis'd that they would be entirely devoted to the *Priests* and their *Doctrines*, if this Satisfaction were but permitted them.

But this was only design'd to ridicule them; for they did not in the least suppose that *God* spoke with an Articulate Voice, or deliver'd his Commands or Inspirations in a soft Whisper. Yet the most penetrating and discerning Men did in some measure submit to the *Religious Worship* perform'd in their time; least the Lewd and Debauchees following their Example, and not being able to distinguish Truth from those false Appearances that were complicated with it, should utterly reject and contemn all manner of *Religious Worship*. Wise and Good Men in former Ages were content, if they could extract any good Juice from those Sapless parts of *Religion*; it was this Noble Spirit that they only were desirous of, thereby worshipping the *Supream GOD*; as for what the *Priests* impos'd, they either tacitely rejected, or left them as dubious and indifferent: but if at any time the *Priests* proceeded further, and requir'd them

t o declare their Assent and Consent to their *Doctrines* and *Precepts*, that was done by the Authority of the whole *Priesthood*; and then they paid Obedience to the *Pontifex Maximus* or *Chief Priest*, and all the College.

But to make yet more clear what Notions the Antients had of *Religious Worship*, I shall follow *Vossius*, and divide all *Worship* into *Proper*, *Symbolical* and *Mixt*. *Proper Worship* is, the *Adoration* of the *Supream GOD*, the *Sun*, *Moon*, *Heaven*, or the whole *World*; particularly and respectively in themselves: *Symbolical*, is the *Worshipping* the *Supream GOD* in the *Sun*, *Heaven* or *World*; or in the Active Principle of *Generation*, as in the *Sun* or *Heaven*; or *Passive*, as in the *Moon* and *Elements*. The *Mixt*, which is Subordinate to the others, is, when the *Supream GOD* is worshipp'd in the *Sun*; the *Sun* in *Fire*, or *Hercules*; *Fire* in *Flame*, or a Burning-coal; and *Hercules* in his Statue or *Efigies*.

It is most evident the Antients held this *Proper Worship* was only due to the *Supream GOD*. For no Wise Man could conceive the *Sun* it self, which is but a part of this *World*, and naturally would burn and reduce it to ashes, was the *Supream GOD*: Or that any *Worship* might be said to belong to him so properly, that it terminated there only, and had not reference to something beyond it. Whoever contemplates the *Universe*, which is compos'd of such contrary and disagreeable Parts, must conclude that it was at first made, and is now govern'd by *ONE*, and therefore not pay *Proper Worship* to it, but must have respect to something more Superior and Happy, and only Self-acting by the internal Power of his Mind. I do not conceive that they were made the Primary and Principal Objects of *Adoration*; for as they did exist, and were no *Deities*, they stood in

need of another. The Miserable were always breathing after a Superior and more happy State than they could attain to, either by *Fate* or *Industry*; and they thought that perfect and compleat *Happiness* was only to be found in the *Eternal* and *Blessed G O D*, and by being admitted into his Society. They earnestly endeavour'd to render themselves like that *G O D* by *Piety* and *Virtue*, that they might be fit for those *Eternal* Fruitions. Therefore whether we judge of Mankind by our selves, or the common Sentiments of others, we shall conclude, that the *Heathens* paid *Symbolical* and *Mixt Adoration* to many others; but Proper only to the *Supream G O D*. Tho' it is true that the *Priests* did excogitate many incongruous *Rites* and *Ceremonies* to establish a *Worship* of the *Deity*, yet their main Design was to awaken the Minds of Men; that being often accustomed to these Religious Duties, they might be animated with something Divine. Some of their *Sacrifices* indeed were so horribly tremendous and cruel, that for the most part they rais'd *Terror* and *Detestation* in the *Spectators*; yet they were very serviceable to posses the *Criminal* with a dreadful Apprehension of Divine Vengeance, when the enraged *Deity* was represented to them by their own *Priests* not to be appeas'd without Bloody, and those sometimes Humane, Victims.

I intend, if *God Almighty* afford me Life and Strength, to treat more at large of this most antient Opinion which hath possessed the Minds of Men much longer than those *Rites* and *Customs*, which for the most part are either antiquated or abolished. I now proceed to the more *Orthodox Doctrines* of the *Heathen*, which also were defiled and contaminated with *Rites* and *Ceremonies*.

## C H A P. XV.

*Of the most Sound parts of the Religion of the Heathens.*

Many Reverend and Learned Divines of this present Age do assert that the *Heathens* worshipped the same *Supream GOD* as we do. But the difference was that the *Adoration* they paid unto him was Erroneous and Idolatrous ; and they also affirm that it is equally as sinful to worship the true *God* after a false Manner as to worship a false *God* after the true Manner. This is not to be understood that they were of Opinion the *Heathens* rejected the *Mind, Virtue, Faith, Piety*, and the other parts of true Religion : But that they intermixed Superstitious, Prophane, Barbarous Rites with them. Nor did they ever deny but that *Virtue, Faith, Hope* and *Love* were in themselves the Rule of worshiping *God*. I shall therefore here shew what Parts of true Religion obtained amongst the *Heathens*, that so things may appear in their proper Light.

Cicero, in his second Book *de legibus*, gives us an Abstract of the Religion of the Antients, which is very well worth explaining, for in it we have what were the Sentiments of the *Heathens* about Matters of Religion ; he there says, *Men have no other Means to carry them to Heaven but the Mind, Virtue, Piety and Faith* For although he esteemed those Men deserved to be Worshipped, whose Merits had advanced them to Heaven ; amongst whom he names *Hercules, Bacchus, Esculapius, &c.* yet they never imagined that

that they ever obtained Heaven themselves by such a sort of Worship, but by a pure *Mind*, all *Virtues*, and that *Piety*, which sometimes is the Foundation of all *Virtues* ( and sometimes also just and agreeable Sentiments of the Deity ) and an holy *Faith* which is Productive of the aforesaid *Virtues*.

Those that desire to have a right Notion of the Religion of the *Heathens*, ought to weigh this Distinction rightly ; for they did not in the least depend on the external Worship of their *Gods*, the Prayers they put up to them, or the Vows they made to them ; but merely on *Virtue* it self, to procure them Admission into Heaven. Cicero Lib. 2. de N.D. tells us why they were called *Dives* or *Deae*, Goddesses. *Whatever thing has any Power in it, is more eminently called so, and that very Power is styled a Deity* ; as *Faith*, the *Mind*, &c. which were dedicated in the Capitol by Emilius Scaurus ; but *Faith* was consecrated before by Attilius Colatinus ; there is the Temple of *Virtue*, and the Temple of Honour repaired by M. Marcellus before the Ligurian War which Q. Maximus dedicated. There were also those of *Riches*, *Health*, *Concord*, *Liberty*, *Victory*, The Power of such things which are so great that they cannot be governed but by God, the very thing itself obtained the Name of a *Deity*. In Lib. 2. de legibus. It was well that the *Mind*, *Piety*, *Virtue* and *Faith* had external Consecration, they all have publick Temples consecrated to them at Rome, that those who possess them ( which all good Men do ) might be esteemed to have the Deities themselves inhabiting their Sons. Pliny mentioning these, Lib. 2. C. 7. adds *Chastity*, *Concord* and *Clemency*. Dion. Hal. Lib. 2. adds *Justice*, *Themis*, *Clemency* and *Nemesis*, which his Ancestors worshipped ; saying, *Numa was the first that dedicated a Temple to publick Faith, and assigned Money out of his Treasury for the Sacrifices, as well as for the other Gods.*

Peace,

*Peace, Rest, Hope and Felicity* likewise had publick Temples.

From all which it is most apparent that by the Doctrine of the Ancients, all those things are reducible to the Rules of *Virtue* and *Piety*, which are necessary for living well and happily here, and to all Eternity hereafter. They still held that many things more were necessary to make their *Piety* consummate; as Sacrifices, Rites and Ceremonies, and abundance of such stuff; but yet unless the aforementioned Deities ruled and governed their Souls, there was no Admission into Heaven. Thus far therefore the Antients agree with us, who allow no Means of Salvation can benefit or advantage us without the *Mind, Virtue, Piety* and *Faith*. Thus it appears that the *Heathens* did not only agree with us Christians in worshipping the *Supream God*, but also in the same most principal and essential kind of Worship, and whoever does consult the Polemick Writings of the *Heathen* Theologists and Philosophers, that lived amongst the Christians ( of whom some few remained ) will be readily convinced that they, as well as we, did embrace *Piety* and *Virtue*; so that *Celsus* durst challenge the Learned *Origen* to shew what was in the Christian Religion that tended more to the establishing of *Virtue* than the *Heathens* had acknowledged before; nay some go farther, and assert that their Precepts are more Strict and Severe, and tend more directly to this End. I shall say something of each of these in particular.

#### *Of the MIND.*

**A**ND first of the *Mind* by which the Antients understood no more than *Right Reason*. They esteemed a *sound Mind* beyond all things; for without it they could not make a just Choice of Religi-

on,

on, or lead an holy Life according to such Precepts, and reject false and spurious Doctrines.

The Wise and Sagacious amongst the *Heathen* received the first Principles of their Religion (such as, (1.) That there is one *Supream God*, (2.) That he ought to be worshipped, (3.) That *Virtue* is the principal Part of his Worship, (4.) That we ought to repent of our Sins, (5.) That there are Rewards and Punishments both in this Life and hereafter) from the *Mind* or right Reason, and the rest derive its Authority from the Priest only : To the first they gave a firm and entire Assent, the others they esteemed at best but doubtful and probable : Thus they did not contemn and reject the Revelations, Traditions and Dreams of their Priests, but were somewhat cautious and not easily to be imposed on by them, or run the Hazard of reposing an entire *Faith* in them. They did not think any Doctrines ought to be built on *Faith* only, though the most extensive, for they easily discovered how they might be imposed on by that Means. For these Reasons the Antients deified the *Mind*, but especially (as *Varro*, *Laetantius*, *St. Augustine* and others say) that they might be endued with a good *Mind*. *Livy* tells us that *T. Otacilius Pretor*, vowed a Temple to the *Mind*, which afterwards when he was *Duumvir*, he dedicated and that it was built in the *Capitol*.

### *VIRTUE.*

**V**irtue is next in order, being the genuine Offspring of a good *Mind*, *Cicero* calls her the Perfection of *Nature*. And I am of Opinion that *Virtue* is as much the Perfection of the Soul, as the Soul is of the Body. Those that have consulted the Writings of

of the Antients, will find them abounding with Encomiums on *Virtue*. They had such an high Veneration for her that they thought Heaven was bestowed on them for her sake only : Nor did they any more doubt but that a virtuous Man should arrive at the Seat of the Blessed, tho' he knew not where it was; than that a Traveller, going on in the right Path that leads to any magnificent City, must come to the Place he intended.

I need not insist long upon this Argument, only mention a few amongst the innumerable Places that are to this Purpose. *Plato* says that we should endeavour to be like God by *Prudence, Justice and Sanctity*. *M. Ficinus*, shews that Happiness is acquired by *Prudence, Justice, Fortitude and Temperance*, but that Souls are united to God by *Love*.

*Cicero Lib. 2. Offic.* says that all *Virtue* consisted in three things: *First*, In apprehending what is true and regular in every thing ; what was most agreeable to every one, and what was the Cause of each thing. *Secondly*, In subduing the impetuous Agitations of the Mind. *Thirdly*, In the exercising of *Temperance and Fortitude*, as much as *Equity and Humanity* will permit: This intricate Discourse of *Cicero* terminates in this. Again, *Academ. Quest, Lib. 2.* he asserts, that this *Virtue* unites us to *God*. And *Seneca*, in the Proem to his natural Questions, says, *Virtue* enlarges the Soul, prepares it for the Knowledge of Celestial Things, and renders it fit and worthy to be admitted into the Society of *God*. The Poets as well as the Philosophers and Orators, have been extream Copious on this Subject.

The Romans paid religious Worship to *Virtue* and attributed divine Honours to her, as St. *Augustine De. Civit. Dei* cites out of *Varro*. *Scipio Numantius* erected the first Temple to *Virtue*, afterwards *Man-  
cellus*

*cellus to Virtue and Honour.* Plutarch. de Fort. Roman; and in the Life of *Marcellus*, says, That when he intended to dedicate a Temple to *Honour* and *Virtue*, which he had built with the Spoils of the *Sicilians*; the *Pontifices* obstructed it, saying it was not right and agreeable to confine Two Deities in the same Edifice. He then began to add another to his former, but was much displeased, and lookt upon this Impediment as an ill Omen. Cicero in his Oration against *Verres*, mentions the Temples of *Honour* and *Virtue*, which were contrived so that none could go into the Temple of *Honour* but thro' that of *Virtue*: *Caius Marius* built another Temple to *Honour* and *Virtue* when he vanquished the *Cimbrians*; which he built low, least if it should obstruct the publick Auguries, the *Augurs* should compel him to demolish it. He being a most acute and penetrating Person, knew well that the Worship of *Virtue* was not so very grateful to the *Priests* and *Augurs*, that for his sake they would permit their beloved Gain they reaped from the People by the flying of their Birds and other ridiculous Fopperies to be any ways lessened, or the Credit of their Divinations impaired.

### PIETY.

**P**iety is the natural Consequence of the Two former, for without a sound *Mind* and *Virtue* there can be no true Piety; for where this *Mind* or *right Reason* doth not obtain, Nature is propense to frame and worship a false and imaginary Deity. Without the Conjunction of *Virtue* all religious Worship is to no Purpose. The Antients divided Piety, first and chiefly into that which is exercised towards God; secondly our Country and Parents; lastly our Neighbours, and those that deserved well in the World.

Wherefore

Wherefore Cicero, Lib. 2. de Offic. says. Piety and Sanctity appease the Gods. And farther, There is no other Piety with Respect to the Gods, than an ingenuous and honourable Opinion of their Deity and Understanding ; and to believe that nothing must be expected from them, but what is most Just and Equitable, and Lib. 1. de Nat. Deor. he says Piety, Sanctity and pure and chaste Religion, are to be attributed to the Gods. Valerius Maximus, Pliny, Dionysius Halicarnassus and others afford us many Examples of Piety towards Parents and others. Seneca in his 76th Epistle says of Scipio Africanus, I am certainly perswaded that his Soul is returned to Heaven, from whence it came ; not because he was the valiant and prudent Commander of vast Armies ( for Cambyses the Furious was the same, and very successful ) but for his eminent Moderation and Piety. It would be needless to add any more Examples, which Pliny says were Infinite formerly. M. Attilius Glabrio dedicated a Temple to Piety in the Herb-market ; because of a most eminent Instance of Piety shewn by A. C. Quintius and M. Acilius to their Mother, who was shut up close Prisoner in her Lying-in ; wherefore a Temple was erected to Piety in the very Place where the Prison stood.

## CONCORD.

C<sup>o</sup>ncord is the certain and necessary Effect of the Mind, Virtue 'and Piety. Some distinguish it from Peace ; that Concord hath Reference to the Disagreement of many ; Peace but of two only. The Antients worship'd both these, that they might obtain a quiet and sedate Life, free from all Perturbations. She is described holding a Cup in her right Hand, and a Cornucopia in her Left. Sometimes she had a Sceptre with Fruit coming out at the End, and

at other times she had two right Hands join'd together. *Aristides*, in his Oration to the *Rhodians*, represents her Decorous, Compact and Self-agreeable in every thing ; and by the Benignity of the Gods, permitted to descend from Heaven. She has Power from *Jupiter* to fix the *Hours* ; she only confirms all things, adorns the Fields with Flowers, allots every thing its own Fruit ; and hath the ordering of the Possessions of others ; she manages Affairs in the City as she pleases, bestows Persons in Marriages, and nurses and educates Children. She had many Temples in *Rome*, *M. Furius Camillus* the fifth Dictator vowed the first and built it in the *Capitol*. According to *Plutarch* and *Ovid* ; There was an entertaining Room adorned with many Images, where the Senators used to meet ; which *Pliny* makes great mention of, who also says when *P. Sempronius Longus* and *L. Sulpitius* were Consuls ; *Flavius* vowed a Temple to Concord, if he did reconcile the Nobility to the Populace ; and when Money out of the publick Treasury was not appointed for it, he builte one of Brass with the Money, arising from the Fines of Usurers ; and cut in a Brass Table that it was dedicated 104 Tears after the *Capitol*. *Livy lib. 9.* mentions this, and *Pliny* speaks of the Chapel of Concord, *lib. 35. C. II.* Cicero also says something of the Temple of Concord. *Quintius Martius* being Censor, made the Image of Concord and set it up publickly ; and *C. Cassius* being Censor placed it in the Court, and dedicated an Altar to the same Goddess.

There were three other Temples of Concord in *Rome*, the last of which was either built or repaired by *Livia Augusta*. *St. Aug. lib. 3. de Civ. Dei*, makes mention of the Temple of Concord. From these Words of *Livy* it appears who had the Power of dedicating Temples : *Macer Licinius* dedicated a Tem-

le to Concord in Vulcan's Field, at which the Nobles were much enraged; for according to the Custom of their Ancestors none but a Consul or Emperour had the Privilege of Dedicated a Temple.

### PEACE and QUIET.

There was a Shrine and most magnificent Temple of Peace next the Forum, begun by *Claudius* and finish'd by *Vespasian*. Some, after St. *Jerom*, say that the Vessels and Presents of the Temple of *Jerusalem* were deposited here by *Titus Vespasian*, *Galen* says the Professors of all Humane Learning met here to dispute, that they might clear all Doubts and all Disputes in *Concord*. It were much to be wish'd that our Polemical Divines would observe this Custom in the Temple of their Souls. There was an Altar of *Peace* at *Rome*. *Peace* was represented like a Woman holding an Ear of Corn, and sometimes a *Caduceus*, crowned with Laurel, Olive, and Roses. *Aristophanes* makes *Venus* and the *Graces* her Companions. But *Quiet*, as well as *Concord* and *Peace* had a Temple at *Rome*, which was built without the *Hill-gate*. But because the Epithet of *Quiet*, is given to the Word *Orcus* or Hell, therefore *Lud. Vives* is of Opinion that the Worship of *Quiet* had only Reference to the Dead.

### CHASTITY.

After *Concord* and *Peace* follows *Chastity*; the Reason of which is, that by a too early and ill grounded *Concord*, *Chastity* is much in Danger. She was adored as a Goddess by the *Romans*; but only *conjugal Chastity* was to be understood by it: Therefore *Juno*, *Venus* and *Hymen* were called *conjugal*

gal Deities : But Juno was the Preserver of the genial Bed. So in Seneca's *Medea*. *You conjugal Deities, and thou O Lucina ! Preserver of the genial Bed.* She had two Names, *Patricia* and *Plebeia* ; a Temple in the Kine-market, was dedicated to her by the first Name, into which it was forbidden for any that had been twice Married to enter. *Plebeia* had a small Chapel in the long Street, erected by *Virginia*, who was of a *Patrician Family*, and afterwards marrying a *Plebeian*, her Sister got her expell'd from the Rites of the *Patricians*, she resented this very highly ; and convening all the *Plebeian Matrons*, complained of the Injury offered them by the *Patricians* ; and built an Altar in a small Chapel, and made a Speech to them, exhorting them, that as the Men of that City did emulate one another in Valour, so the Women might in *Chastity* ; and that this Altar might be worshipped at by the most Chast and Holy, as well as that of the *Patricians* : and that none but a Matron of approved *Chastity*, and who had been married but to one Man, should be permitted to sacrifice there. See the Story more at Large in *Livy. Val. Max. lib. 2.* says, *Those that were contented with one Marriage were honoured with the Crown of Chastity.* So much for conjugal *Chastity* which had respect to the Matrons only.

#### *FAITH.*

**F**aith always had Divine Worship paid unto it ; but not, as I humbly conceive, in the same Acceptation that many Divines now take it. For the *Heathens* were very far from being of the Opinion that any Person could attain Heaven, by any *Faith* tho' never so lax ; unless *Virtue*, joined with the greatest *Piety*, went before and prepared the Way for them :

them : Whereas some Theologasters assert, that they shall acquire Eternal Happiness by *Faith alone* : The Word then will need some Explication. *H. Stephanus* says that the *Heathens* formerly meant the same thing by *Faith* as we do now by *Conscience*; but I must dissent from him here, because if we compare many Places in antient Authors together, we shall find that they greatly took *Faith* in the same Sense as we do *Fidelity*: And *Fiducia* signified then what *Fides* or *Faith* doth now. This is clear from a Place in *Livy*, where he declares what *Fiducia* or *Faith* may be given to the *Virtue*, and *Fides* of one *Theodorus*.

I know very well that *Faith* was sometimes, tho' very rarely, by them taken for a Perswasion or firm Opinion of any thing; in which sense I conceive *Cicero* uses it, *lib. 2. de Leg.* where he tells us by *Faith* (as we said before) but conjoined with the *Mind*, *Virtue* and *Piety*, it is by that we have Admission into Heaven: This *Faith* or *Fiducia* being conversant about a future State is entirely different from that which principally depends upon the Authority of the Relator. Now in Regard there was not the least written Word of God, or Promises, concerning a future State amongst them, how could they have so strong a *Faith* of things past? They never understood the Word to signify *Conscience*, or took it for a Theological *Virtue*, but Civil and Humane only, whereby Bargains and Contracts were kept, Societies and Leagues were enter'd into, and Trade and Commerce was establisht. For tho' the *Virtues*, amongst the Antients, were the same as ours, yet *Faith* was a quite different thing; tho' I do not in the least doubt, that if their *Minds* were endued with *Virtue* and *Piety*, they did in a great Measure partake of *Faith* or a glo-

rious internal Hope of a more happy State. What a great Estimation the Antients had for *Faith*, is evident from Cicero's Oration for *Marcellus*; where he says, *There can be no Faith where Piety towards the Gods is wanting.*

I thought it necessary to premise thus much concerning that *Faith* which the *Heathens* worshipped as a Deity. Cicero lib. 2. de Offic. says the Temple of *Faith* was in the *Capitol*, and next to *Jupiter's* and lib. 2. de N. D. that *Colatinus* consecrated it. *Festus* from *Agathocles* tells us, that it was consecrated in the Palace by *Aeneas* before *Romulus's* Time. *Dion. Halicarn.* and *Plutarch* say, that *Numa Pompilius* was the first that dedicated a publick Temple to *Faith*, and assigned Money out of the Treasury to defray the Charge of the Sacrifices, as it was done to the other Deities; to which I rather incline than to *Festus* or *Agathocles*, because I have the Testimony of *Livy* also. That the Temple of *Jupiter* was near that of *Faith*, is not controverted; and it is the more probable because it was esteemed the most sacred Oath amongst the *Romans* to swear by *Faith*: And *Jupiter* himself is called *Fidius* and holy. *Silius Italicus* says *Faith* was before *Jupiter* and calls it, *a silent Deity in the Breast*. The *Flamines* that sacrificed to *Faith* were cloathed in white Cloth, according to *Numa's* Institution. *Cartarius* says the right Hand was consecrated to *Faith* because that ought to defend it, but doth not produce his Authority; tho' perhaps this may be the Reason of that antient Effigies of *Faith*, where the right Hands of two Images are joined together.

## H O P E,

Cicero calls *Hope* the *Expectation of Good*; and the Romans worshipped her for a Goddess. The same Author says, that the *Heroes*, being led by the *Hope of Immortality*, delivered themselves up to death, and gain'd *Immortality*: He mentions the *Hope of ascending into Heaven* in other places; so that a firm *Hope* signified the same with them; as *Faith* or *Fiducia* doth amongst us; and accounted by both to be a *Theological Virtue*. There is an eminent Passage in *Plato*, which shews how *Hope* or *Fear* affects Men departing this Life; from whence it is plain what Great Men and Famous Philosophers thought concerning a more Blessed and Happy State: *It is most certain, O Socrates, that when any Man thinks he shall shortly die, he is possess'd with a Fear and Care for those things, which he hath neglected in the former part of his Life.* Then the Stories that were told concerning those who have led ill Lives, and are punished in the Infernal Regions, that were the subject of his Contempt and Derision heretofore, begin now to affect him, and he is full of of doubts least they should prove true. So either thro' the Debility of old Age, or the near Approach of another Life, he is full of Fear and Solitude, and makes a very strict Examination and Retrospection into himself whether he hath injured any one. He therefore that finds his Life full of Iniquity will be full of Fear, like Children sometimes wakened out of their Sleep, and live in Despair. But he that is conscious to himself of no Evil that he hath committed, enjoys delightful *Hope*, which *Pindar* calls the best Nurse of old Age. These were *Plato's Sentiments*. From this it's Evident that a more happy State was the Object of *Hope* amongst the *Heathens*; which seems so deeply fixt in Mens Minds that the Fear of Death it

self cannot eradicate it, till it brings Men to the utmost Felicity, if the other Faculties in him are not Deficient on their Parts, to this Purpose Ovid. & *Ponto.*

*Tho' we can nothing for our Merits crave ;  
Yet we great Hopes from Divine Goodness have.*

Therefore as the *Heathens* worshipped the same *Godas* we do, and had the same Notion of *Virtue*; we both must certainly have the same common *Hope* of Immortality. Cicero lib. 2. de Leg. says: *The Souls of Men are Immortal ; but the Virtuous enjoy Celestial things.* And in his Book, de Senect. We ought not to lament that we must die ; because Immortality is the Consequence of it. Amongst many of the religious Tenents of the *Heathens* this solid Maxim obtained : That *Virtue gave Men the Hope of Immortality.* Cicero, lib. 2. de Leg. speaks of her Temple, and Livy says it was in the Herb-market ; and in another Place, that P. Victor built a Temple to *Hope in the seventh Division of the City.* She had another built by the Tyber when M. Fulvius was Censor. Dio also mentions another. She was represented several ways upon the antient Coins ; but for that Consult *Rosinus.*

### *LIBERTY.*

**A**fter *Hope* follows *Liberty*, then *Safety* and *Felicity* ; the Poet joins the two former together by a necessary Consequence.

—What *Liberty* proceeds,  
*From the last Hope of things.*—

For

For this last *Hope* terminates in eternal *Liberty*. *Cicero* says that *Liberty* properly is to live as you please : And who would not live happily if they could ? They thought therefore that pious Souls, departed this Life, did indulge themselves in the Enjoyment of this *Liberty* ; that this most noble Faculty of the Soul might not be made in vain. *Liberty* was worshipped by the *Romans* as a Goddess, to procure them *Liberty* ; for there is nothing more excellent and desirable in a well constituted Common-wealth ; but the *Heathens* did not think Eternity it self divested of this *Liberty* ; they imagined their Heroes, that were advanced to Heaven, in a State of perfect *Liberty* ; and did not only enjoy Celestial but Corporeal Goods also, according to their Pleasure, and with an uncontrouled *Liberty* ; which is plain from their Poetical History, ( not to mention the Philosophers ) who allowed them to do or act any thing that was not directly contrary or repugnant to a blessed Nature. *Cicero lib. 2. de N. D.* mentions a Temple of *Liberty*. *P. Victor* founded a Temple to her on the *Aventine Hill* ; also there is the *Palace of Liberty* ; which is much taken notice of by Authors, but I do not understand what use was made of it ; whether there were Auctions there as in others ? *Livy* speaks of a Temple of *Liberty*, with very fine Brass Statues and Columns built by *T. Gracchus* ; whose Porch was repaired and enlarged by *Ælius Paetus* and *Corn. Cethegus*, and *Suetonius* says it was restored again by *Pollio*. When *Cicero* went in to exile, *P. Claudius* the Tribune of the People dedicated his House to *Liberty*. *Dio* tells us that the *Romans*, in Gratitude to *Julius Cesar*, by a publick Decree built a Temple to her. Let this suffice concerning *Liberty*, the chiefeſt Good that an upright Man enjoys both in this Life and that which is hereafter.

*SAFETY.*

**T**H E Goddess *Salus* or *Safety* was worshipped by the Antients, that she might bestow *Safety* on them, not only Corporeal and Particular, but that which had Relation to the more general and common State of the Republick ; they had so great Veneration for her, that they mentioned her Name only on Festivals. *Macrob. lib. 1. Saturnal 16.* Cicero *lib. 2. de N. D.* mentions the Temple of *Safety*, and *Livy* speaks of one built by *Junius Bubulcus* Censor, from whence the next Gate was called *Salutaris*. The Romans celebrated the Auguries of *Health*, which the Antients often mention. Cicero *lib. 2. de Leg.* says, *The Priests enquired by Auguries concerning the Safety of the People.* Dio *lib. 37.* informs us how that was performed ; *The Romans (says he) had been free from War for a Year, so that after a long Intermission of Time, they renewed the Auguries of Safety.* It is a sort of Divination, by which they are inform'd whether they may request Safety for the People by the Permission of the Gods themselves, as if it were Impious to ask it without their leave ; and a particular Day, every Year is set a part for it, on which no part of their Army must be in the Field, nor no Enemy in View. Therefore they are not celebrated in imminent Dangers, especially intestine Broils. Otherwise it would be impossible for the Romans to observe this Day with this exact Strictness : Besides it would be most absur'd, when they are destroying each other, and whether they conquer or are conquered, must be very Miserable, to implore Safety from God. This shews us how arrogant the Priests were ; that publick Petitions for *Safety* must not be put up without their good Leave. They strove to bring the Peoples Neck under their Yoak in all things, tho' very un- · for who, either in  
Peace

Peace or War may not boldly entreat Safety from  
God without the Priests Permission,

### FELICITY.

**F**elicity was antiently worshipped as a Deity ; that she would confer it on Mankind : Some are of Opinion that there is very little Difference between it and *Beatitude* because they are very often joined together in Authors as *Synonymous*. But they differ in this that the Antients esteemed *Felicity* to proceed from an external Cause, but *Beatitude* only from the proper internal Actions of the Soul. Thus they ( especially Philosophers ) were of Opinion that *Virtue* only could make a Man happy ; for *Fortitude* would dispel all Fear and Terror, and *Temperance*, would quench the Flames of Lust, &c. Herodotus out of Solon gives us a very accurate Distinction between this *Felicity*, or being *Fortunate*, and *Beatitude*, when answering Cræsus he says no Man can be truly called *Blessed* ; before he hath ended his Life well ; therefore Men may be said to be *Fortunate* in this Life, but not to enjoy *Beatitude* till after his Death : So Ovid,

—We none can happy call  
Before his Death and closing Funeral.

No Man can properly be said to be *Beatus* or Happy in this Life, and the *Heathens* called them only so, who enjoyed Eternity in the *Elysian Fields*. St. Aug. lib. 4. Civ. Dei writes, That *Felicity* was a Goddess amongst the Romans, had a Temple and Altar, and very congruous Rites were performed unto her. Let this at present suffice to shew what the Sentiments of the Antients were concerning those Goddesses, which render

render us happy here, and advance us to Heaven hereafter. I shall add something further in a more opportune Place.

There was the Temple of the Goddess of *Help*, that she might assist them ; and *Victory*, that they might over come their Enemies; and others erected in Favour of the Emperours, as that to *Cæsar's Clemency*, *Agustus's Justice*, *Poppeas's Fecundity*. I have been too prolix in treating of the *Heathen Deities* already in regard some of them were so far from being *Gods*, that they were not so much as good Men ; from whence proceeded a total Depravation of Religion; especially when the sole Power of Government resided in one Person. For by the Insinuation of Flattery, almost all Adoration was not only transferred from the *Supream God* to the Emperours then living, but from the *Heroes* too, whom they themselves had placed in Heaven : So that Flattery subverted Superstition it self, as it formerly had supplanted true Religion ; but what is most unsupportable is, that Superstition may get the Ascendency over the Ignorant and Timerous, but Flattery only obtains with the most Base and Profligate.

*Of Expiations and Lustration ; Sorrow, for Sin and Repentance.*

**B**EFORE I treated of such *Heathenish Rites* which may admit of a very favourable Interpretation ; I thought fit to declare my Dislike of them, tho' not of the End for which they were instituted ; for they were very instrumental in reclaiming the Vulgar ; and I would desire any *Priest* that now condemns them, to tell me what fitter Methods he could have found out.

I therefore begin with *Expiations, Lustrations* and other Solemn Rites, which were supposed to be Effectual for the Purgation of the Soul. For having discoursed of those *Virtues* by which the Antients believed they obtained Heaven, it will be very necessary to subjoin that which reduces those that have deviated from the true Path, into the right Way, and cures them of their Errors: and this the Antients thought was done by *Expiations* and *Lustrations*; without which they did not believe they were freed from either the Crime or Punishment. They had the same Notions of their Sins and Vices as we have; and they esteemed all Sin and Vice to proceed either from Anger, which being stirred up and enraged, grew into Malice and Fury; from Concupiscence and depraved Desires, exerting themselves in various Manners; the Society of wicked Persons; Imprudence or Ignorance of what was Evil. For which the Heathens, especially the Philosophers, applied these Remedies.

1. To restrain the Impetuosity of all evil *Affections*.
2. To wash away those Stains of Sin which had defiled their Conscience, and for which they felt a penitential Compunction; and by the Assistance of the Priest made Expiation, and purified their Souls.
3. To refrain from and avoid all evil and debaucht Company and Conversation.
4. To make a strict and diligent Enquiry into what Good it was they ought to embrace, and what Evil was to be shun'd and avoided.
5. To correct and curb those vicious Propensions which proceeded from humane Frailty.
6. To make frequent and fervent Supplications, by devout Forms, according to the Direction of their Priests, to render the Gods Propitious to them. *Plato lib. 9. de Legibus*, advises those who had turbulent and impious Thoughts arising in their Minds, that they would make

make their Applications to the *Dii Averrunci*; one of whom the Greeks accounted *Jupiter*, according to *Lycin*; and *Apollo*, according to *Aristophanes*. And afterwards he advises them to keep Company with good Men; and in another Place most earnestly exhorts them to apply themselves to the Study of Philosophy as the best Way to purifie the Soul. There was nothing delivered in the Theological, or Philosophical Schools of the Gentiles by the antient Writers both of *Greece* and *Rome*, but what tended to make Men live well and happy, and to guard and preserve them from all Evil. For all impious Persons after this Life should suffer Eternal Punishments; especially those who had render'd their Vices Habitual and Natural to them. *Cicero*, writing to *Atticus* says; *Sorrow for Sin is Great and Eternal; but the Gods were satisfied if Souls were purged and cleansed, either here, or elsewhere, so that they were but purified.* For they did think that Man, considered simply and in his own Nature, was neither Good nor Evil; but that he was inclinable both Ways, according to his Education; and that Vice and Sin were not so radicated in Man, but that they might be totally weeded out and destroyed. So that unles the Soul was obstinately bent to Sin, it might be reduced to a good State by an internal Purification or an external Castigation; where *Seneca* says, *He that repents of his Sins is almost Innocent.* And *Ovid*:

*He scarce has sinn'd, but reckon'd innocent,  
Who of those Sins doth heartily repent.*

The Antients did not believe that so very many were condemn'd to Eternal Punishments: for they thought Divine Wrath had Bounds and Limits, and that the Supream GOD would not entirely destroy his Workman-

Workmanship, but rather repair and support it ; for no meer Mortal Man here ever built an House only with a design to burn it. That this Reparation was done by Repentance, was the Opinion both of the *Philosophers* and *Priests*, who continually press'd Men to the Practice of it, that their Souls might be purified ; but yet this could not be done without their Assistance. They did well in perswading the People to Repentance ; tho' the Soul of Man is naturally so prone and inclined to it ; that without any Perswasive Motives, but meerly by the Internal Dictates of Conscience, we find it to be our indispensible Duty. And indeed it is no more than returning into the Right Way from which we have wandered. *Periander* says, *When you have done amiss, be sorry for it* : thus Repentance or Sorrow for Sin was to the *Heathens* a Remedy against all Evil, and a Plank after Shipwrack ; which they had recourse to in the least Offences. *Cicero lib. Offic.* says, *Those things which seem small Offences, and are not regarded by many, ought to be the more carefully avoided* ; least they should become Habitual to us, and we should not sufficiently repent of them. Thus latent and occult Distempers prove as fatal as the apparent ; nay, the less they are perceiv'd, the more dangerous are they and incurable : and therefore *Repentance* is the only sure Medicine against the Diseases of the Soul. It's very probable *Menander* had reference to this, when he said, *That Repentance was a Crisis to Men*. For the Distemper of the Mind of Man being rightly known, he is restored to his Pristine state. The Antients were not ignorant what power Sin had in the Mind of Man ; thus *Lucretius* confesses,

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*Thus a Self-conscious Mind,<sup>1</sup>  
Anticipates its Torment, and can find*

*No Hope of end to all his Miseries ;  
Expecting greater still when e'er he dies.*

He was afraid that *Death* might rather be the beginning of *Misery* than the end, and that Men should suffer more severe Punishments after it. From whence, and from many other places that might be produc'd, it is evident, That the *Heathens* esteemed *Repentance* the Universal Atonement or Sacrament of Nature. But now the *Priest* began to obscure and involve it in multiplicity of dark *Rites* and *Ceremonies*; that they might make Men believe they only had the Power and Authority of *Divine Mysteries*. If they would but entirely devote themselves to their *Priests*, they told them they might rest secure: for they assumed unto themselves to be Mediators between *GOD* and Man; and that *GOD* had committed such Power to them, that they could procure Pardon for the greatest Sinners: but the more Wise and Judicious amongst the *Heathens* esteemed this to be impious and audacious. *Cicero lib. 1. de Leg.* There is no Expiation for Sin and Impiety, to be had from Men. And *Ovid. lib. 2. Fast.*

*Too Credulous ! who think that Blood and Slaughter,  
Is wash'd away with Streams of River-water.*

So *Livy Dec. 1. lib. 2. Cicero 2. lib. de Leg.* but he seems to own that some lesser Sins may be expiated; That Sacred Rite, which is performed, and does not expiate Sin, committing Impiety: what may be expiated, let the Publick Priests do it. But to the great Detriment of Virtue and Civil Society, the Priests boasted that they could expiate the most notorious Crimes, which made Sinners secure, and continually perpetrating new Villainies; depending on the Assistance of the Priest, they

they set the Vengeance of GOD at defiance: But nothing was ever so destructive to *Virtue*, and injurious to the true Worship of the *Supream GOD*, as this Religious Cheat of the *Priests*. For what is it that a wicked Wretch will not perpetrate, who can make such an easy Atonement for his Sins? But I must needs acknowledge, that if the Precepts of true Repentance had been joyn'd with those Sacred Rites, they had not so much anticipated the Secret Counsels and just Judgments of GOD. If the words *Pænitentia* or *Pænitudo*, *Repentance*, seem to some to be Modern, and not used amongst the Antients, I shall not enter the Lists against them, in regard I can prove that they had a Sense of Divine Wrath, and Sorrow for Sin. It is beyond all Controversy, that what we call *Repentance*, amongst them was *Sorrow* for their Sins, which had provoked Divine Vengeance. For had they not been extreamly affected with an internal Sorrow for Sin, they had never invented so many Sacred Rites to pacify the *Gods*; built and dedicated so many Temples; put up so many Prayers, and made so many Vows. It would be tedious to recite all the Publick Testimonies they gave of Sorrow and Remorse for offending the *Deities*; it is manifest from the common Consent of Writers, that the *Heathens* were always ready to attribute the Cause of Divine Wrath to themselves and their Sins, and to deprecate Divine Vengeance with humble and penitent Minds. I am well assur'd, that the *Gentiles* repented of those things that brought so many evils upon them, tho' the Word is rarely found in Authors in the sense it is now used: Nor do I in the least question but that Sorrow for Sin was a sign of Divine Grace amongst them, because it could proceed from nothing but the *Supream GOD* Himself, and is the best and most certain way

to reduce Sinners into the paths of *Virtue*. *Seneca* says most excellently, *The knowledge of Sin, is the beginning of Salvation*. For when once a Sinner comes to be sufficiently affected with Horror for Sin, he will soon repent of it, and presently apply himself to the practice of that *Virtue* from which he had formerly swerved. The *Heathens* were of opinion that *Repentance*, or Sorrow for Sin, was efficacious and sufficient where the Offence was committed against the Majesty of the *Supream GOD*; but not when *Injuries* and *Contumelies* were done to Men, they required Satisfaction and Compensation to be made here: But if the *Priests* should endeavour at that time to perswade Mankind, that *Repentance* was not a sufficient Atonement for Divine Justice, but that a more severe Punishment was required than an internal Sorrow and Compunction for Sin; these Arguments might be offered against them. (1.) That the *Supream GOD* was the common Father, and therefore would not be very aversed to a penitent Son. (2.) That Men were obnoxious and prone to Sin by Nature. (3.) That Men do generally commit Sin in pursuance of some Advantage to themselves, under the false Notion of an apparent Good, and not in Contempt and Defiance of *GOD*; and tho' they are deceiv'd herein, they did not commit it with an evil and malicious Intention, or in affront to *GOD*. (4.) That a sufficient Punishment for Crimes of such a Nature may be inflicted in this Life. (5.) If any further Punishments still remained, that the *Supream GOD* could either punish them after this Life, for some time, either shorter or longer, according to their Demerits. Now if *GOD* can inflict Punishments equivalent to the Crimes committed, what occasion was there to have recourse to so many bloody Sacrifices (as the *Priests* invented) to appease the

the *Deity*; as if GOD took delight in the Blood of Oxen or (what is horrible indeed) of Men; or that an Ox could make an Atonement for a Man, or one Man for another, or that it was just and equitable they should be sacrificed in their stead. These Artifices were made use of to strike Terror into the People, at the Performance of these dismal Rites; and also that they and their Accomplices might feast themselves with the remainder.

I come now to discourse of those *Rites* the Antients used in the Purgation of their Souls. *Expiations* were not perform'd on one account only, or after one but many different manners. This occasion'd diversity of Names, *Expiationes*, *Expiamenta*, *Piamenta*, *Piamina*, *Februae*, *Lustrationes*, *Purgations of Souls* and *Purifications*. I shall say something of each of these. These Words differ very little in their Signification; for, according to the Doctrine of the *Heathens*, they all tended to a certain *Purgation*, or *Purification*. But all things could not be purged and purified by external *Rites*: for I have shewn before from *Cicero* and others, that no *Expiation* could be made for Crimes committed against Men: nor did they think that all Sins were so atoned for by any *Piacular* or *Lustral* Sacrifice, that GOD would quite pass them by. Tho' these *Sacerdotal Lustrations* or *Expiations* had power only to pardon and absolve the Conscience from some sorts of Sins; when a publick *Lustration* or *Expiation* was performed for any Crime, the Magistrate had no Authority to inflict any Punishment for it. *Lustrations* and *Expiations* also were perform'd for the Welfare and Prosperity of the City and Army. The greater Concourse of People there was, the greater they thought the *Lustration* or *Expiation* ought to be. *Dion. Hal. lib. 5.* tells us how the publick *Expiation* of the City was perform'd; *The Con-*

spiracy being broken, the Senate made an Order that a Lustration should be performed for the whole City; which the Author of the Civil Slaughter had made absolutely necessary to be done: for it was impious to perform the Sacred Rites and Sacrifices before Expiation was made for that Crime, and the Plague removed by customary Lustrations. When the Chief amongst the Priests had performed all the Religious Ceremonies according to the Customs of the Country, the Senate ordered publick Thanks to be returned to GOD, and Sports to be celebrated. Here it is worth observing, what great Veneration they had for publick Expiations, for no one durst perform any Religious Rite or offer Sacrifice, till that was over. Dion. Halicarn. lib. 10. speaks of another publick Lustration of the City. The Roman Army being drawn up, their Ensigns of War were Lustrated, before they undertook their Expedition: a Bull, Ram, and He-Goat, or (as Livy has it) a Sow, a Sheep and a Bull, being led thrice round the Camp were sacrificed. Livy Dec. 4. lib. 10. mentions strange Rites that were observ'd by the Macedonians in the Lustration of their Army, by dissecting a Dog. Dion. Halicarn. 4. lib. 10. speaks of the Lustrations of an Army after the War. There were Publick and Private Expiations in time of Pestilence. Murders that were committed involuntarily, were expiated by Lustrations and Piacular Sacrifices; which being perform'd, the Homicide was put under a Yoke. Dion. lib. 4. gives the Story at large of M. Horatius Tergeminus, who killed his own Sister: so doth Livy, who adds, that he was expiated at the publick Charge. Herodotus tells us of Expiation for involuntary Murder, and says, it obtain'd amongst the Greeks and Lydians. See Diodorus Siculus lib. 1. concerning the Expiations used by the Ethiopians. Pliny gives us this Account of the Februa, which were much the same with Expiations. There was antiently

Opinion that the Februæ were whatsoever was performed to cleanse the Conscience of Malefactors, and procure rdon for their Sins, or Rest for the Souls of the Departed. This says, The Month was called February, because it, being the last Month of the Year, the People reform'd the Februæ, Lustrations and Purgations for Days together; and all Persons in general on those Days were employ'd in procuring Rest and quiet for the Souls of the Dead, with Piacular Sacrifices, and lighted Torches, and Wax-candles about their Graves. Ovid. lib. 2. Fast. tells us what the Februæ formerly meant:

*Those Expiations which our Fathers used.*

In Fields and Fruits, according to Columella and Timæus, were Lustrated:

*That it may fruitful prove, and Plenty yield,  
Antient Lustrations we perform in th' Field.*

In Virgil's Buc. and Georg. Sextus Pompeius says, The nbarvale is that Sacrifice that is led about the Plow'd-fields, when Divine Rites are performed for the Fruit: mburbiaæ were Rites perform'd at the Lustration of the ty and Suburbs; see Lucan lib. 1. The Romans reform'd Expiations for their Houses and the Ghosts the Deceased. Dreams also were Expiated, by unctioning the Body, and offering Sacrifices; as we may collect from Persius Satyr. 1. Juven. Sat. 6. Tib. 1. Eleg. 5. lib. 3. Eleg. 4. The Lustrici Dies of Initiates were the Eighth for Girls, and Ninth for Boys; cause they were Lustrated then, and Names were given them. So Macrobius Saturn. lib. 1. The Lustricities were formerly those on which Children were Lustrated, and bad Names given them. Those that performed

them were call'd *Lustratores*, and if Women *Lustratrices*. *Suetonius*, in the Life of the Emperour *Clau-  
dian*, mentions the *Dies Lustrici*; and *Perfus Sat.* 2.

— See how old Beldams Expiations make,  
To attone the Gods the Bantling up they take,  
His Lips wet are with Lustral Spittle; thus  
They think to make the Gods propitious.

I could enlarge here, if I were not oblig'd to Bre-  
vity. These were most of the Rites used by the Hea-  
thens for the *Purgation* or *Purification* of the Soul.  
*Purgation* was chiefly used in the Ceremonies of *Bac-  
chus*, to which that of *Virgil* alludes:

— And Bacchus's *Mystick Fan*.

The *Fan* is an Utensil made of *Osiers* and broad, that  
is, a Corn-sieve, which the Country-men use to ga-  
ther their First-fruits in, because it is large, and to  
Fan their Corn: *Columella lib. 2. Cap. 20.* But the  
Ears are best thresh't with Clubs, and clear'd with Fans.  
*Servius* upon that place of *Virgil* I just quoted, says:  
He therefore calls them the *Mystica Iacchi*, because  
the Sacred Rites of *Liber Pater* appertained to the Pur-  
gation of the Soul; and Men were purged by his *Myste-  
ries*, as Corn is in the Fan. Hence it is said when *Ty-  
pho* tore *Osiris's Members* in pieces, *Isis* put them upon a  
*Sieve*. For *Liber Pater* is the same in whose *Mysteries*  
the Fan is used; because, as I said before, he purged Souls:  
and was called *Liber*, because he makes Souls free. And a  
little further: Some also call *Liber Pater Licnetes*, and  
the Fan *Licnos*; where it is the Custom to lay the Child as  
soon as it is born. *Licnetes* also is one of *Bacchus's Name*  
mention'd by *Plutarch de Isis & Osir.* *Harpocration*  
says, the *Fan* is convenient for all Beginnings and  
Sacri-

Sacrifices. See those Learned Expositors *Hugo Grotius*, and *Dan. Heinsius* concerning the *Fan*; that is mention'd *Matthew 3. 12.* and *Luke 3. 17.* *Virgil* mentions a Threefold Rite observ'd in the Purgation of Souls amongst the *Heavens*:

*Some Naked are expos'd to th' open Sky;  
Steeping in rapid Whirlpool others lye;  
Some from their Crimes Fire does purify.*

From hence *Vossius* infers the Heathens had a Three-fold manner of Purgation; by *Air*, *Water* and *Fire*: and *Servius* in the 6th *Aeneid*, says, *Those three Purgations are used in all Sacred Rites: For they are either purged with a Torch and Brimstone, or washt with Water, or fann'd by the Air, as was perform'd at the Sacred Rites of Bacchus.* So *Virgil 1. lib. Georg.*

— To thee  
*Small Puppets hang on a lofty Pine-tree.*

Here observe that *Oscillæ* were small Images with which they offered Sacrifice to *Saturn*, for themselves and theirs. *Macrobius* says, This *Oscilla* hung upon a Pine-tree, and being purged by *Air*, did supply the place of an External Purgation of the Soul; like those Images that were thrown into Rivers, as I mention'd before, supplied the place of the Man that should have been thrown in himself. We have spoken before of Purgation by *Water* or *Lustration*, and have said something of Purgation, or *Expiation* by *Earth*, or that *Fiery Power* inclos'd in it: I shall only here observe, That Purgations were instituted to be perform'd by those things of which Man's Body is principally compos'd, so that the Elementary Parts of Man being purified, his whole Fabrick would be so too. For the *Heathens* suppos'd them to be the places where

Vices were first hatcht, and from thence crept into the Soul. I know very well that those *Rites* are very foolish Representations; but where shall we find any that do exactly quadrate with the thing it self? Without some sort of *Rites* and *Ceremonies* the People would have so great a Latitude, and the *Priests* no opportunity to exercise their Power and Authority; it is sufficient therefore that these things were exco-gitated for the *Purification* of the Soul somehow or other. And indeed had the *Priests* but posseſ'd Mens Minds with true Penitence and Horror for the Crimes committed by them, it would have fared much better with Mankind: but what is much to be lamented, they were always very cautious, leſt their impure Flock ſhould get rid of their Spots and Stains, without their Affiſtance. They pretending to be the only Persons to whose Charge the Keeping of the Publick Rubbing Brush (if I may ſo ſay) was committed. I hope I have ſufficiently ſhewn, that as the *Heathens* worshipped the ſame moſt Good and Great G O D, and Common Father with us, and by the ſame Virtues as we now do, ſo had they the ſame *Penitence* (which we acknowledge to be the moſt certain Sign of Divine Grace) either generated in them from an internal Sense of Sin; or infused into their Hearts from G O D himſelf. Their bloody Sacrifices, or other the more ſevere parts of their Religion, were introduced to no other end, than that the Wrath of G O D being denounc'd againſt Men for their Sins and Wickedneſs; they might repent of their Sins, and stand pure and expiated before G O D. Thus muſt of *Penitence*, which I ſhall preſume to call *The Sacrament of the Heathens*.

## REWARDS, or PUNISHMENTS.

HAVING treated of that Virtue by which we have access to GOD, and that Penitence by which we approach Virtue ; it now remains, that I should shew what was the *Heathens* Opinion concerning Rewards, or Punishments, which is the last part of their more solid Religious Worship. They held, that there were Rewards for the Good, and Punishments for the Bad, both in this Life and hereafter, which they grounded on the Justice and Goodness of God ; and the Writings of the Antients abound with Testimonies, that they did acknowledge them to be the chiefest Attributes of the most Good and Great God. They own'd that the Supreme God was to be worshipped for himself ; the most excellent Nature being worthy of the utmost Veneration : But still farther, they hop'd for a more happy State than they could arrive to in this Life, as the effect of his Goodness, it being an Inbred Notion in their Souls, that God both could, and would, bestow a better Life than this upon them, if they were not deficient on their Parts. They did not conceive, that either God, or Fate, had plac'd them in this World to no purpose, and then at last to return to nothing ; or that they had attain'd to such a degree of Perfection in this Life, that they were capable of nothing more Noble and Excellent than what they enjoy'd here ; they had some secret dictates of Nature, that hinted other things to them ; and that God had no such Hatred or Aversion to Humane Virtue, but that he would make a Distinction between the Just and Pious, and the Wicked, in an Eternal state of Happiness. The Antient Heathens, Theologists and Philosophers, taught freely in their

Schools, that God would bestow good things on the Good, and inflict *Punishments* on the Wicked. But when they also observ'd that Good Men here, were under Calamities and Oppressions, and on the contrary the Wicked flourish'd and enjoy'd all the Pleasure and Plenty of this World ; the Justice and Goodness of God were certain Arguments, that the Good receiv'd ample *Rewards*, and the Wicked suffer'd condign *Punishments*, after this Life ; for if it were otherwise, there would be no manifest proof of them ; that Good Men suffer'd very much in those times, is very evident from many instances in Antiquity, particularly from Seneca, who says, *Believe me, that God doth not bestow the Blessings of this Life upon the Virtuous, but tries and proves them.* This affords them ample instances of Exercising their Virtues, for Good Men themselves, in a Prosperous Estate ; seldom are such signal Examples of Virtue ; as when Fortune frowns on them, then they have great Opportunities to shew themselves in Adversity. But when the Antients observ'd Tyrants, and the most profligate of Mankind, to enjoy the greatest Affluence of all things in this Life ; they concluded, from their Notions of Divine Justice, that they were Punish'd hereafter. Thus far the Notions of the grave Philosophers, nay, even of the very Priests, were Just and Regular : But when they came to ascertain the Places, where those that had deserved well, recey'd their *Rewards*, and the Guilty were *Punished*, as the *Elysian Fields*, the *Isles of the Blessed*, the *Stars* and *Heaven* for the Virtuous ; *Tartarus*, *Erebus*, *Orcus*, and the four Infernal Rivers for the Vicious, they fell into very gross and absurd Errors ; for they could easier have convinc'd the People, that Divine Justice had allotted *Punishments* after this Life, in some Place or other, according to what every Person

Person had deserv'd, tho' they were ignorant of the Place, Manner, and Duration of it; than rashly to determine it to be in obscure Subterraneous Caverns near the Centre of the Earth, or in Apartments of the middle Region of the Air, attended with other Circumstances, equally ridiculous and uncertain; tho' their making *Heaven* and the *Stars* the Seat of the Blessed, was not at all incongruous; for the Universal Opinion of Mankind was, that an Eternal and Happy State, was to be found only in *God* and *Heaven*.

Here some perhaps will object, that the *Heathens* had not such clear Notions of *Good* and *Evil* in their Consciences, nor the just Rules of Virtue to guide and govern their Practice as the *Christians* have, and therefore they could not be possess'd of so strong hopes of a better Life, and dread of future *Punishments*.

To this I answer; First, as to Conscience, Cicero says, *It's Power is very great on either side*, so that the greatest Solace of Mind arises from a good Conscience; and on the contrary, those that are Conscious to themselves of a Vicious Course of Life, have the dismal apprehensions of *Punishment* always before their Eyes, which many of the Antients confess; nay, even *Lucretius* the Epicurean, says, *A Conscious Mind bites very hard*. They also give us the sign of a *Good Conscience*, as *Fortitude, Faith, Constancy, and Joy*; and those of an *Evil, Fear, Teravour, Sorrow, and Despair*. *Suetonius*, in the Life of *Nero*, speaks of such Men, that could not endure the remorse of their own Consciences; and *Cicero lib. II. de Leg.* says, *The Furies themselves haunt the Impious*. They add also External Signs, where the good Conscience was, was evident by the Countenance and Speech, the Body being erect, the Eyes and Mouth cheerful, courageous, and void of Fear, and many such.

such-like : Where there was Guilt in the Conscience, it was attended with Blushing and Paleness, Hesitation in the Speech, talking Abruptly, Trembling, and many others, which they accounted true Indications of the Conscience. Therefore in regard Divine Goodness did impart the same Intellect, Freedom of Will, and other Animal Faculties to them, as well as to us, as is very apparent from all the Writings and Actions of the Antients ; there is no reason to question, but the same Goodness did also vouchsafe them, the same Conscience endu'd with the same common Principles which direct and actuate us now ; nor will any Person, tolerably conversant in their Works, in the least deny it.

From whence I conclude, that if they practised the same Virtues that lead to Eternal Happiness, as well as we, they had also the same Conscience, and the same Divine Grace bestow'd upon them. Does not the Apostle, *Acts 10.* say, That the Alms and Prayers of *Cornelius*, that was but a meer Gentile, reached *Heaven*. The *Heathens* might gather undeniable Arguments of Divine Justice and Goodness from Conscience alone, and thence conclude a future State. 'Tis a most excellent passage in *Cicero*, *lib. 3. de N. D.* *The weight of Conscience would be very heavy, if God had no regard to Virtue and Vice.* He thought that Divine Justice would not be very conspicuous, if Virtue had no other Reward, besides the empty Praise of the People, or Vice had no other Punishment after this Life ; but only the External Reproach and Infamy it met with here ? Who would not indulge himself in all sensual Pleasures, if he had no other obstruction, but vain popular Applause ? Wherefore *Cicero* most wisely infers, that the reason of Virtue and Vice, is Divine. His Opinion is, that nothing can be more Antient or  
agreeable

agreeable to the *Most Good and Great God*, than that those who by Virtue had made themselves like the Gods, should be admitted into their Society. Nor was this Cicero's Sentiment only, but of all the *Heathens*; who Advanc'd their *Heroes* into *Heaven*, calling them by the Names of *Stars*, and the *Stars* by their Names, as I have sufficiently shewn before.

The Greeks had Names for Conscience, *oυγνησις*, with respect to the *Judgment*, and *oυγειδησις* to the *Will*. In the Conscience, are not only written some *Common Principles*, deriv'd from Universal Wisdom, by which the World is govern'd; as, *To do as you would be done by*; *In doubtful Matters, chuse the most safe*; and in a word, the most general Axioms of Theological and Moral Virtue, and the Rule and Discipline to correct the Will, and determine it to what is *Just and Good*; therefore when freed from all Errors and Imperfections, it afforded *Good Men* the greatest Solace and Support; and on the contrary, tormented the *Wicked* with unspeakable Horror and Anguish: So Cicero, for *Roscius* says, *Every Man is tormented by his own Wickedness, and afflicted by his Folly; evil Thoughts, and a bad Conscience, terrifie the Mind*. Seneca de Morib. advises, *That we should have a greater regard for Conscience than Fame*, for *Fame may deceive us*, Conscience never can. Polybius says, *There is no Witness so formidable, or so impartial a Judge as Conscience, which Inhabits the Mind of every one*. Plutarch also writes, *An Evil Conscience in Men, is like a Putrify'd Sore, which Corrodes, and by degrees Consumes, and brings the Body into a Consumption*: To this that in Ovid. de Ponto, is applicable.

*'Tis less to suffer, than deserve our Dooms.*

But then, *How pleasant is it to be Conscious of a good Life, and the Remembrance of good Actions*, (says Cicero)

*lib. de Senect.*) This every Person will find experimentally true, when he grows in Years ; and nothing else will alleviate his great Pains besides it, in the Hour of Death. It is a common saying, *When you are on your Journey, or in Solitude, have an especial guard over your self, lest Evil Thoughts should creep in at that time, and get footing in your Mind* ; so that he that is most remote from an Enemy, ought to take great care of himself. The *Supream God* inspects Man's Conscience, and makes a Judgment from that, of what *Good* or *Evil* he hath done, rather than from his External Actions. *Seneca's* Advice therefore is excellent, *Commit nothing to your Conscience, that you cannot trust a Friend with* ; for whatsoever may be thought with safety, may be Communicated. God is the Searcher of Hearts and Consciences, and sees our most private Secrets. *Cicero lib. 12. Tusc. Qu.* *Conscience is the greatest Theatre of Virtue* : For tho' we may want an External opportunity of exercising our Virtue, yet there never wants Evidences of it in the Theatre of Conscience ; for, when our Sins are Purg'd and Wash'd away by Repentance, God then sees nothing but what is pure and clean ; the Virtues being disposed in their proper Places, and ready upon all occasions that offer, to exert themselves in External Actions (for Virtue doth not Personate all things promiscuously, but what is adapted to the present occasion) and receives the Praise of doing Well, and the Shame of doing Ill ; whilst those *Common Principles* sit Judges there, and the *Supream God* is Arbitrer. *Menander* says, *God is the Conscience of all Mortals* ; but this must be understood Poetically, for neither *God*, nor any *Deity* is Conscience, but it is a Faculty constituted in the Soul itself, by the *Supream God*, to judge of *Good* and *Evil* ; and from thence produces the Hope of a better Life.

*Others*

Others say, That Conscience is not God, but a *Demon*, *Genius*, or *Angel*, that assists, and informs the Soul. *Plato*, *Proclus*, and some other *Platonists* and followers of *Orpheus*, were of this Opinion ; and when it was pleas'd, was call'd a *Grace*, when enrag'd, a *Fury* ; as *Mar. Ficinus* says, in *Rep. Plat.*

Thus a good Conscience is the beginning of Eternal Salvation, and an evil one, of future *Punishments*, so that not only after this Life, but now also there are *Rewards* and *Punishments* in the Theatre of Conscience, by way of anticipation. But the *Heathens* were of Opinion, *Rewards* were more glorious after this Life ( where the Soul was sufficiently Purged ) and *Punishments* more unsupportable.

Let us enquire somewhat particularly concerning the Places of *Rewards* and *Punishments*, according to the Notions of the Antients. *Plato* in *Phædo*, after he had taught, that a Pure Soul did pass to Pure and Eternal things, and the Impure being infected with terrene Matters, was attracted to them, and that it carried along with it the Affections and Habits, both of the Understanding and Will, that it had acquired, whether *Good* or *Evil*, which would immediately prejudice it or redound to its Advantage ; he adds, that they are led to Judgment in a certain Publick Place, by a *Demon*, *Genius*, or *Angel* ; which being over, they are all dispers'd thro' a Place with three Ways to different Seats ; some, and those the most Pure, ascend up into *Heaven* ; others are cast down into *Hell*, and others wander up and down in the middle Region of the *Air* without a Guide : And the *Demon*, or *Angel*, promotes, and improves the Intelligence of the *Good*, but raises Perturbations, and distracts the Imagination and Affections of the *Wicked* ; and so makes the *Reward* of Virtue, and *Punishments* of Vice, to belong chiefly to the other Life.

*Then*

Then speaking of the Places destin'd for Punishments, he mentions four Infernal Rivers after an Allegorical manner ; that *Acheron* is a Purgative River under the Earth, and alluded to Care and Sorrow, and corresponded with the Air, and the Southern Climates of the World ; *Phlegeton* to Fire, and the East, and by reason of its Heat, had a Power of Punishing, and so did chastise for Anger and Libidinous Desires ; *Styx* and *Cocytus*, to the Earth, and the West, and there Hatred is Punish'd by Weeping and Mourning : *Mar. Ficinus* says, they only differ in this, that *Styx* is rising out, and *Cocytus* progressive ; which Mystery *Ficinus* did not rightly apprehend. After these, there was *Tartarus*, Hell, the lowest place in the Infernal Region, in which the most Impious were Punish'd, not for their Benefit and Amendment, but only for Example-sake which he mentions in his *Gorgia*, and lib. 1. Rep. also. For the *Platonists* held two sorts of Sin, Curable and Incurable. The Curable are such as are not yet become Habits, but are committed with some Reluctancy and Repugnancy of Mind, and are always attended with serious Repentance. The Incurable are such as are contracted into Habits, and admit neither of Repentance nor Reluctancy ; and these sort of Sins ( being beyond Hopes of Remedy ) the *Platonists* call Incurable ; and therefore *Plato* in *Phædo*, tumbles such wicked Wretches into *Tartarus*, or *Hell*, from whence none return.

Hence it appears, that the *Heathens* believed that Reluctancy did alleviate Sin, Repentance did Cure it and quite remove it ; but if any did still remain, that was Wash'd away, by a Punishment ordain'd after this Life, for that end. *Plato* says, that Souls in this Life are best Purified by *Philosophy* ; so that all compleat and perfect Philosophers being rais'd by Contempla-

temptation to Heaven and Celestial things, mount up to a Supercelestial Place, and there live to all Eternity. *Porphyrus* and *Jamblichus*, are much of the same Opinion, asserting, Souls that are perfectly restored to God, can never fall again.

According to his *Gorgia*, *Tartarus*, or *Hell*, is a sort of Dungeon (where are the most severe Punishments), and tells us a very pleasant Fable concerning Man's last Judgment: Not only *Plato*, and other approv'd Authors, but the Poets also, make mention of the four Rivers of *Hell*, but it would be needless to insert those Fictions here; tho' I cannot omit, that according to the Fables of the Antient Poets, the Gods used to swear by the *Stygian Lake*, which encompasses the Infernal Regions; and if they were guilty of Perjury, they did divest themselves of their Divinity for a Year, and were depriv'd of *Nectar* and *Ambrosia*, the Reason whereof they deduce from another Fable; but I cannot apprehend the Mystical Reason of it, and have mention'd this in my Chapter concerning the Worship of Water.

There was another River also, called *Lethe*, which made Men forget all that was past: The Etymology of its Name, as well as of the rest, may be derived from the Greek Fountains, by those that please; my design being to shew, that the Antients did believe that some Men had great Grief and Perturbations of Mind, when they departed this Life; and that others were only like those in a Slumber, tho' that their Sleep represented Eternal Death.

The *Furies* and *Harpies*, were *Pluto's Assistants in Hell*; and *Cerberus* also, whom some call *Triceps*, three Headed; and *Hesiod Centiceps*, hundred Headed; his Office was to lie at *Hell Gates*, and Fawn upon all that came in, but Seize upon, and Tear in pieces, those

those that endeavour to get out ; from whence comes his Name *Cerberus*.

I am almost tir'd with the insipid and delirious Fictions of the Poets, tho' they do contain a true Mystical Sense in them. I now come to the Philosophers, who held different Opinions concerning the state of Souls. They agree about the Diversity of the Manner and Degree of Rewards, whether it be in *Heaven*, in the *Stars*, some *Æthereal*, or *Airy* Regions, where they feed on *Airy Fruit*, the *Isles* of the Blessed, or the *Elysian Fields*. But the *Heathens* do not agree about Future Punishments. *Plato lib. 9. de Leg.* following the *Pythagoreans* and *Egyptian Priests*, says, that Human Souls return again into Human Bodies, in which they suffer Punishments, suitable to the Crimes they committed in their former Life-time ; this was the Opinion of the *Egyptian Priests*, and *Magi*. They thought there could be no better *Purgatory* for Humane Transgressors, than that the same Souls should suffer in Humane Bodies for what they had done ; which *Plotinus the Egyptian*, thought so agreeable to Reason, that in his Book, *de Providentia*, to solve the Doubts concerning the Justice and Goodness of *God*, he openly declares, whatever the Providence of *God* doth not retaliate in this Life, it will in the next ; tho' not according to Humane Reason and Justice only, but in a Brutal manner ; so that those that were formerly the Souls of Men, will become the Souls of Brutes ; but he was the only *Platonist* of this Opinion : For tho' *Plato himself*, speaks sometimes concerning the Migration of Souls into Beasts, yet he does it after so Ridiculous a Manner, that sufficiently shews, he is not in earnest, and only meant it Allegorically ; for which consult *Mar. Ficinus*. This Opinion was very : *Egypti-*

ans, and Pythagoreans, and Moderns now in the East-Indies, whose Priests, called Bramines, perhaps from the Antient Brachmans, hold a *Metempyschosis*, or Transmigration of Souls into Beasts, at this very Day : Which Paradox hath gain'd such Authority over the People, that they will not Kill or Taste any Animals, for fear they should swallow the Soul of their Father, or Grand-father.

The Opinion of *Plato* of the state of Souls after this Life, seems far more probable. That the first Nature of Sensation, which is the substantial Origine of the other Senses, and contains the whole Power of the sensitive Faculty after this Life is closed up in it self, and putting on an *Aerial Body*, (with it enters into one Body, and goes out of another) and that the Humane Soul Inhabits this *Terrestrial* gross Body for a small time, but the *Airy* for many Years, and the *Celestial* or *Aetherial* for ever. Then adds, these Souls being clothed with *Airy Bodies*, do revenge the Injuries done them in this Life, or the Bodies that then belonged to them.

All which, I leave my Reader to judge of, as he thinks fit, tho' there is, nothing which we can find amongst them, that carries more probability in it, unless it be those common Principles ; *That God is Good and Just, and therefore he will Reward and Punish Men, both in this Life, and after it, according to their Actions and very Thoughts*: But the great Men amongst the Heathens, began to wander beyond these known Bounds; introducing many things that had not the least Foundation in Humane Reason, or any other Faculty to support them:

Thus, the Philosopher adds one thing, the Priest and the Poet many more, that quite over-  
ie Fabrick of Truth, and reduc'd it to a  
Rubbish. For what can be safely esta-  
lish'd

blish'd concerning the state after this Life, besides those *Common Principles* mention'd before, unless we did partake with the Inspector of *Humane Consciences* and the *Divine Counsels*.

Some of the Antients, very judiciously said, that the *Good*, would remain *Good*, and the *Wicked*, *Wicked*, to all Eternity ; yet none have shewn us where the Place for *Rewards* and *Punishments* is, or made any probable Conjecture of the Nature of the *Punishment*, or its Term of Duration ; nor will the common Dictates of Reason inform us, that a light *Punishment* should be of long continuance, and a more intense shorter. Here therefore ( as in many other Articles of Religion ) the *Heathens* did load glorious Truth with Probabilities, Possibilities, and Falsities, that they almost stifled and smothered it ; like those that buil dthe Roof of an House, so weighty, that it bears down the solid Walls.

Yet not only the four Articles mention'd before always remain'd intire, viz. 1. That there is a Supream God, 2. That he ought to be Worshipped, 3. That *Virtue* is the Principal of Divine Worship, 4. That we ought to Repent of our Sins, but this last also stood and will endure to all Eternity, That there are *Rewards* and *Punishments* both in this Life and after it. For tho' Thousands of Errors should be heaped upon their Basis; hteReason of DivineWorship is so supported by these five Columns joined together, that no Height whatever that is built upon them, will be able to damage or endanger the Building. These therefore are those *Firmaments* of Universal Divine Providence and pure Religion, which never were or ever can be concealed from any Age or Country; therefore whatever was Promulgated by the Priest formerly in unintelligible Words, mysterious Fables, fictitious Revelations, and ambiguous Rites and Ceremonies,

monies, imposed upon the credulous People and had but a sandy Foundation. The greatest Men in all Parts of the World could never add any thing to these five Articles, which could more promote that true Virtue, (which makes Men like *God* and renders them fit for his Society) or Piety, Purity and Sanctity of Life.

It would be worth the while to examine whether what Additions have been made to them, have not rather enervated Religion and made it less strict and regular by pretending to obtain Divine Grace sooner by some auxiliary Helps and external Assurances. I know very well that Traditions and a copious Credulity have supplied many things in all Ages and Countries in Favour of Mankind, as if they had dropt directly from *Heaven*; but they either were self-inconsistent and of no Value unless they deduced their Genealogy from these five Articles. Thus, with Grief be it spoken, they wore Wizards or were daubed with Paint, and had a Party-coloured Coat made up of such Shreds, which were unseemly and dishonourable to pure Religion: When her reverend Aspect, and seamles Coat, was such as became a chaste and noble Matron.

But what is still worse, by this Means the Parts of true Religion being abdicated or rejected, Men for the most part became *Atheists*, and Contemners of Divine Justice and Providence; or if they did embrace the whole of Religion with those Superstitions which attended it, they imposed upon themselves and that internal Court within them, and deserted Right Reason, which is the best Rule of Life. Those who did neither, but strictly adhered to these five Articles, tho' they admitted of some things that were enjoined by the Supreme Authority of the Priesthood yet they thought there was nothing in

them by which they could obtain the Fruiton of *God*, and would bring them to *Heaven*. This was the Opinion of the *Heathens*; for if you look into those Times you'll find it was a very bold Attempt in all Ages to reject what the Sacerdotal Order had introduced into Religion from their Traditions or Revelations. The People were not inclined, nor did they think it safe to oppose those things which if it pleased *God* possibly might be so. In short it was incumbent on the Person affirming to prove the Doctrine he delivered; and to permit the People at the same time a Freedom of judging: And it was much better for them to doubt than to deny. The aforesaid five Articles, which are written in the Heart, were cordially entertained by the Antient *Heathens*, they were not so fond of the rest, especially those that were esteemed Wise amongst them. There was none that could give such entire Credit to the particular Revelation of any Priest, or to his Dream, when he had lain a whole Night in the Temple; or tho' it were dictated to him by a *Demon*, *Genius*, or *God* himself (as he imagined) so as to repose a Faith in it, when it was a doubtful Matter that seemed so very like a Lye, and there was only one Witness who bore Testimony of himself. It may be answered, the Priests did draw some good Consequences from it. If it were Good it would naturally gain Reception, but if Evil no wise Man could believe it, tho' pronounced by the Articulate Voice of one that called himself a *God*.

If again it be said this was spoken in the Temple and from the *Tripod*. I answer who stood by and was Present with the Priest; and certainly knew that it was the Voice of *God*, and would corroborate his Testimony? Was there ever any Person in former Ages so familiar with *God*, that he knew him by his  
*Voice*?

Voice ; or that did ever hear him imitating a Voice, that did ever pronounce any thing Evil or Unjust ? 'Tis my establisht Opinion therefore that the *Heathens* accounted these five Articles as *Common Principles* and selected and separated them from all the rest, and recorded them in their interior Court as uncontrovertible Truths ; and whatever else the Priests added from their Oracles, Revelations and Dreams, they either gave them Reception only as Probabilities ; or else totally rejected them as smeling too Rank of Cheat and Imposture : Now as in every Proposition that is advanced, some new Degree of Knowledge is excited ; it will follow that as there were different Degrees of Proofs, so different Degrees of Assent or Dissent must arise in the Auditors ; so that we may justly conclude that in that wonderful Hodg-potch of Religion, contriv'd and patcht up by the Priests, the *Heathens* did esteem these Propositions as altogether undenieble, others more or less probable, and others absurd, contradictory, impossible or false.

But if it be objected that these Truths were not discoverable perfect and entire, but involved and shrowded in Lyes and Fictions. I answer tho' some light and trivial Truths, like things which support themselves in the Air, or float upon the Water, presently fall down or sink when any heavy Weight is laid on them and cannot rise again till it either falls away or is taken off. Yet the five abovemention'd Truths ever were, and always will be, of that Divine Nature, that like the Sun-beams, which no Weight can depress, nor any Wind blow out, they have darted their glorious Rays into the Minds of Men in all parts of the Earth, where they did but exercise their natural Use of Reason. These then were the parts of the sound Religion of the *Heathens* ;

the rest were either factitious Fables, faint Resemblances, or frivolous Ceremonies, amongst which (to the great Prejudice of Mankind) some favoured of Distraction and others of Impiety.

Now in Regard all these things were imposed upon the People by the Impositions of the Sacerdotal Order, the Fault must lye at their Door; for the People very easily submitted to whatever was commanded by the Pontifical College: Here the Patrons of the *Heathens*, may tax me with making too severe Reflections upon their Religious Worship; for besides the true Practice of *Virtue*; they had Faith, gave Alms, and had publick Prayers as well as we, and their Hierarchy and Priesthood was very exemplary and eminent; now why might not they embrace that Faith and those Rites they received from their Ancestors, as well as we have done; and they are not to be blamed for approving those things which have been delivered to them thro' a long Tract of Time.

It is very manifest that the *Heathens* endeavoured to prepare themselves for the Worship of God by abstaining from eating Flesh; and not only the Philosophers, amongst whom *Porphyrius* was very Famous but their great Men in the State also, as *Numa*, *Pompilius*, and the Emperour *Julian* practised Fasting very much. *Volaterranus* says that *Amphiarus* the High-priest, commanded those Priests that intended to receive and deliver plain Answers with Sincerity, to abstain from Meat for an whole Day, and three Days from Wine. *Alex. ab Alex. lib. 6.* says the same was commanded those that officiated about sacred Things amongst the *Trezenii*. Those that would be initiated into the sacred Rites of *Isis* were to fast ten Days. *Apuleius lib. 2.* Which is very probable was practised by those that were intimated into those

of *Cybele*; there being such an Agreement between the Rites and Priests of both Goddesses. To this Tertullian refers, when speaking of the *Castos* of *Ihs* and *Cybele*, *The Castos was a Fast for ten Days*. Here is not meant a Total Abstinence from all sorts of Refreshment, for that, according to Physicians, would kill a sound Man in four Days. There was a Fast appointed every fifth Year in Honour of *Ceres*, commanded by the *Sybils Books*; *Livy lib. 44. Dion. Hal.* speaks of Holy Fafts Sacred to *Ceres*: He also says, That the *Albanians* in time of Publick Mourning abstained from Flesh. That Alms or Benevolence was practis'd by the *Heathens*, is evident from Acts the 10th, and that they were also acceptable before *GOD*. It was said of *Antonius Caracalla* the Emperour, That *He was not sparing in bestowing his Bounty, nor backward to give Alms*. *Stobæus, Laertius*, and others report, That *Democritus* and *Aristotle* amongst the *Philosophers*, and *Demosthenes* the *Orator*, were very liberal in giving Alms to the Poor and Indigent. *Homer* says, *GOD will punish those that do deny Alms to Beggars at their Doors*. This is most evident, by that antient Tenderness that was shewn towards the Poor, so that there were very few Beggars.

It cannot also be deny'd but Publick Prayers were put up when any thing of Moment or Consequence was to be done. *Cæsar lib. 41.* says, The *Senate* decreed Twenty days to be spent in Prayers. *Cicero*, against *Cataline*, speaks of Supplications made to the Immortal Gods by a Decree of the *Senate*, and that it was perform'd at the Shrines of all the *Gods*. There was nothing more frequent amongst the Antients than to make Vows to the *Gods*; when they were in any Straits and Difficulties, they put up devout Prayers, that their Knees were crippl'd. I cannot conceive any one would doubt that the *Supream GOD* would

lend a gracious Ear to them, when he recollects from the place above quoted, how it fared with *Cornelius*, a mere *Heathen*.

Tho' there was a *Hierarchy* amongst the *Heathens*, yet it was not every where according to the same Form. The *Luperci*, Priests of *Pan*, were introduc'd into *Italy* by *Evander* King of *Arcadia*, before *Rome* was built, and settled on Mount *Palatine*. Their *Sacred Rites* were perform'd in *February*, for purifying the Inhabitants: *Dion. Halicarn. lib. 1.* gives an Account of their mad *Rites*. *Cicero pro Calio* calls them *A Savage Society*. There were formerly three Orders of those *Luperci*; the *Fabian*, *Quintilien* and *Julian* afterwards, in Honour of *Julius Cæsar*. Amongst the Exotick sorts of *Priesthood* may be accounted those instituted in Honour of *Ceres*, and perform'd by *Priestesses*. The *Politii* and *Pinarii*, Priests of *Hercules*, were very ancient; they deriv'd their Names from two Noble Families, and undertook to perform the *Rites* of *Hercules* after the Greek Custom, for several Ages. There were Priests long before these, not only in *Greece* and the *East*, but amongst the *Aborigines*; and there are many Instances amongst the Antients that Kings themselves were Priests; *Livy lib. 1.* and *Dion. Halicarn. lib. 2.* tells us of many Orders of Priests instituted by *Numa Pompilius*; others extinguisht by him, whose Offices were afterwards supply'd by the *Flamines Diales*. The antient Worship of *Jupiter Juvans* or *Pater*, was by him transferred to them. I find, according to *Festus*, two sort of *Flamines*; the Superior called *Patricii*, and the Inferior *Plebeii*: So that *Choul* is mistaken, who mentions *Arch flamines* as a Superior Degree, who presid'd over the rest. There were Fifteen *Flamines Diales*, says *Festus*, who were in great Estimation, and Ministered to *Jupiter*. Some of these *Flamines* were

were called *Curiates* or *Curiones*; as *Quirinales* and *Martiales* the Priests of *Quirinus* and *Mars*. Romulus instituted Twelve *Arval Brothers*, who perform'd the *Ambarval Sacrifices*; so called, because before they Sacrificed they went round the plow'd Field. Numa instituted Twelve *Salii* to *Mars Gradivus*, who carrying Bucklers sung *Hymns* called *Saliaria*, with Leaping and Dancing, which being ended they had Suppers called *Saliaria*.

There were many other sorts of Priests; for Numa alone instituted Sixty Priests or Ministers of the Gods (besides Common Priests of the Tribes, and Hundreds who perform'd *Sacred Rites*) who were increas'd in succeeding Ages. He would not admit the Office of a Priest to be sold, nor dispos'd of by chance; but made a Law, That two should be chosen out of each Ward, that were above Fifty, who excelled others in Virtue and Birth; and had sufficient Estates, and were of an hale Constitution; they were to enjoy that Honour all their Life-time; free from War, by reason of their Age, and from all City Service on account of their Office. He commanded some *Sacred Rites* to be perform'd by Women, some by Boys, that had both Father and Mother, and (as the same Author says) that the Priests Wives should assist them in the Performance of their Office.

The Romans borrow'd their *Rites* and *Customs* from the Greeks, says *Dion. Hal.* and the Virgins amongst the Romans perform'd what the *Canephori* did amongst the Grecians; and the *Camilli* as the *Cadoli*. And as the Romans had their *Rites* and *Customs* from the Greeks, so in all probability they had theirs from the *Eastern People*: for it was they that spread the first Fables in the World, and the most antient Superstition was derived from them. Numa Pompilius also would have a *Vates* or *Prophet* out of every Tribe,

Tribe, to be present at the Sacred Rites; the Greeks called him *Hieroscopos*, and the Romans *Auspex*. He also made a Law concerning the Priests and Ministers of the Gods; that they should be appointed by their Wards, whose Election was ratified when it was approv'd by the *Augurs*; who, with the *High Priests* and two *Sacrificers*, gave Sanction to the Laws: at which time the *High Priests* Office was not only to take care that Solemn Prayers were put up, and Vows perform'd, but debated and determined concerning those things that had reference to Religion, in the Senate. Cicero lib. 4. ad Atticum, says, The *High Priests* were *Senators*. They also determined all Differences that arose about Sacred Matters, as well between Private Persons as Magistrates, and those that Officiated in Holy Things. Nor were they oblig'd to give the *Senate* or People any Reason for what they did. Those of this Highest Order of *Priesthood* or *Pontices*, were call'd *Teachers*, *Administrators*, *Keepers* and *Interpreters of Holy Things*. When one of them dy'd, the People did not elect another, but the College chose one they judg'd most fit, out of all the Citizens; who enter'd upon his Office when their Judgment was approv'd by a happy *Augury*. For the *Augurs* were esteem'd most expert in all sorts of *Divinations*, and did Prognosticate not only from the Flying of Birds, but from Signs in the *Air*, *Heaven* and *Earth*. These *Augurs* also made their Conjectures from Curses (which were things ominous or offensive, a Voice proceeding from something unknown, or the concourse of Men or Animals that were accounted inauspicious) the Winds, Prodigies, Oracles and Portentous things. The *Augurs* were present at the Sanction of Laws and Creation of Magistrates; they were distinguish'd from the Order of *Priesthood* in this, that these only Presidèd over Au-

guries and Predictions, they over Sacred Rites; yet the good Success of Things to be transacted was vested in the Augury; as Cicero lib. de N.D. says, who was a Publick Augur himself. Frequent mention is made of their College amongst Authors. Romulus establish'd four *Augurs*, who were afterwards increas'd to Twelve, which was the number of the *High Priests*; and the Eldest was Master. The *High Priests* and *Augurs* at last appointed the Senior amongst them to superintend over *Divine Worship* only; and he was call'd *Rex Sacrorum*; who tho' he had the Name of a King, yet his Authority was confined to Religious Matters, Dion. Hal. lib. 5. The *Aruspices* inspected the Sacrifices upon the Altars, from whence according to some they were called *Haruspices*; others derive it from *Harugo*, the place where the Sacrifice was shut up. I am of the former Opinion, for they were called *Extispices* also, from inspecting the In-trails; they were *Diviners* as well as the *Augurs*, and the Women were called *Haruspiceæ*. But this would require an entire Volumn.

The *Heathens* had some Books which they esteem'd sacred, as the *Libri Lintezi*, kept in the Temple of Juno Moneta at Rome, which contained the Fate of the Roman Empire. The *Egyptians* had a Book written in Red Letters, which was in great Veneration amongst them, which they report to have receiv'd from an *Hawk*, dedicated to the Grand-father of *Osriris* or the *Sun*. The *Greeks* had some Books or Letters, very Famous for containing the *Sacred Rites* of the *Eleusinia*. There were others called the *Books of Apollo*, and the *Hetrurian Books*, and the *Books of the Sybils*, all full of Predictions, which none but the Priest of *Sybil* durst open or pronounce. There were other Books that contain'd the *Mysteries* of *Auguries* and *Predictions* by the In-trails of Beasts. Others cal-  
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led *Fulgurales*, because they contain'd Observations about Lightning. Others *Rituals*, comprehending the most Principal *Sacred Rites*; the most Famous were the Eight Books by *Numa Pompilius*, in which were all that related to *Religion* and *Sacred Things*.

Tho' the *Heathens* may bring such Arguments, and many more, of their Virtue, Piety and Antiquity of their *Hierarchy*, and that it became very Eminent and Conspicuous; tho' they produce their *Sacred Books*, full of Prophecies, which proceeded from those who were Inspired with a Divine and Prophetick Spirit, by which they prove their Communion to have been very Antient and Common: and altho' they make it appear that they used the same Means (especially as much as the Rule of Right Reason could direct) as we now do, and by that Means endeavoured to obtain a Celestial Life. It will still be impossible for them to acquit themselves of the Suspicion of *Idolatry*, or even from the Practice of it; (for they gave great occasion to the People to fall into very gross Errors, who had not a right Notion of their *Symbolical Worship*) and that their Histories were not Fabulous, their Rites ridiculous, and in short, that all Virtue and Piety was not Restored and Adorned by the *Christian Church*.

But it will require a further Enquiry to discover what was Good and Bad in their Religion. Every one will readily acknowledge that these Five Articles are *Orthodox* and *Catholick*; tho' some will not allow them to be sufficient to procure Eternal Happiness. Those of this Opinion seem to me to pronounce a bold, rash and severe Sentence, in regard the Divine Judgments are not to be penetrated into with meer Reason; also I shall not presume to assert that they are altogether sufficient: the Opinion of those who judge more tenderly and reverently  
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concerning GOD's Judgments, seems to me the most probable, whilst Man does all that is in his Power; for it is not in him to repose an entire Faith and Assurance in the Truth of Traditions, especially when they are controverted, nor can any Man by the Assistance of Common and Right Reason, add another to our Five Articles; which will render Men more Sincere and Pious, and more promote the Publick Peace and Tranquillity. I very well know, That many Doctrines were spread abroad every where, by which Sinners were encourag'd with the Hopes of Pardon, which afforded great Solace and Consolation: But it is much to be feared, that unless they were cautiously and justly explain'd, they might prove very mischievous; for considering that Pardon for Sin was obtain'd on such easy terms, they would soon Relapse, and fall into greater Abominations: for whilst they could depend on attaining Heaven by Auxiliary Assistance, they would generally omit and neglect what was to be perform'd on their own Parts. The Priests will answer, that Virtue and Repentance were both enjoin'd and imply'd. Tho' this be granted, common Experience tells us, Men have been more prone to endeavour to procure Eternal Happiness by External Means, than from Virtue and Internal Penitence.

If more be required to compleat the Religious Worship of GOD, than what is contain'd in the afore-mention'd Five Articles, the Priests of the former and present Ages will tenaciously assert it is contain'd in some Oracle deliver'd by Divine Inspiration, or commanded by the Word of GOD. But, with Submission to such Great Men, one of the Laity amongst the Heathens would answer, That these things are requisite, to prove the Truth of an Oracle; or what is the Word of GOD.

(1.) That

(1.) That it may be prov'd, beyond all Contradiction, that the *Supream GOD*, did use to speak with an Articulate Voice, and deliver *Oracles*.

(2.) That the *Priest* who heard that *Oracle*, was certainly assur'd that it proceeded from the *Supream GOD*, and not from a Good or Evil Angel; and that he was not in a Trance or Delirious, or between Sleep and Awake at the same time.

(3.) That it may evidently appear, that *Oracle* or *Word* was faithfully recited and delivered to the People; or, where occasion requir'd, written and recorded, and transmitted to Posterity from the *Autography* of their *Priests*; so that if any things should happen to be added, diminish'd or alter'd, it might be corrected by its Authority.

(4.) That it may be manifest to all, That the *Doctrine* which has its *Original* from the *Oracle*, or the *Word* of *GOD*, has such an intimate regard to Posterity; that it was absolutely necessary it should become an Article of Faith, especially seeing most things of this Nature were coin'd in the Mint of a single Evidence. When the *Priests* have perform'd this, the *Lay Heathen* will readily submit to their Injunctions.

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## C H A P. XVI.

### *A Censure of the Religion of the Heathens, and the Occasion of it.*

**W**hen I considered, that any *Religion* whatsoever, when it had obtain'd in all Ages and Countries, was only Promulgated, to lay a more strict obligation on Men, to do that which they were

were oblig'd before to do voluntarily, and that Universal Peace and Concord might be maintained amongst them: I began strangely to admire, that the Priests, for the most Part, professing the same Religion, did Animate and Excite the People to Dissensions and bitter Animosities, and make them act things quite contrary to their known and express Duty. This put me on the enquiry, whether there were not some Destructive and Pernicious, as well as Vain and Frivilous Opinions, mixt with Matters of Religion.

Therefore, seriously considering the various Parts of that most Antient and generally divulg'd Religion of the *Heathens*, I began to collect those that were absolutely Necessary, and grounded on common Reason, esteeming them Principally asserted and freed from the Dirt and Rubbish in which they lay: Thus, not without a frequent and accurate Dissection of, and Inspection into Religions; I found those five Articles I have so often mention'd, and thought my self far more happy than *Archimedes*. Nothing could be more grateful to me, notwithstanding the many Gods or Deities Worshipped by the *Heathens*, than that they Universally acknowledged, as an unquestionable Truth, that there was one *Most Great and Good God*, and that he was to be Worshipped before all others, and that with Virtue and Piety. There could be no better or surer sign of Divine Grace, Operating in their Hearts, or safer expedient found out ( notwithstanding all their solemn Expiations and Lustrations ) to assure them of the Remission of their Sins, than a sincere Repentance. Nothing also, could be more consentaneous to Divine Justice, than that *God* would Reward or Punish every one, either here or hereafter, according to his Thoughts, Words, and Actions.

When

When I had collected these great Truths together, I made further enquiry, what the Priests had, or could add to them, by which we might have a more certain Rule of Faith, Eternal Happiness, Integrity, and Sanctity of Life, would be more promoted, or the common Tranquillity better established. I observ'd, many things were, and many more might be added, but they did rather Debilitate and Enervate these Truths, than Strengthen and Corroborate them ; and this put me upon a diligent Enquiry after what they were. Thus as I began with the Original Causes of the *Religion of the Heathens*, so I intend to close my Work with this Censure, and am altogether indifferent what Judgment my Reader passes concerning me, being sufficiently prepar'd to encounter the utmost Contradiction.

And where indeed, will you find any of the Famous Philosophers assert, that the *Supream God*, being always happy, lived free from all Care and Trouble, and Molestation, and therefore left the Government and Administration of all Sublunary things, to the inferiour *Deities*, but especially, the *Heaven* and fix'd *Stars*; and had written the Laws and Eternal Fate of the World in them ? It would be very unaccountable, as well improbable, that the *Supream God*, out of his Wisdom and Goodness, should leave the City of this World, from the beginning, destitute of Laws, by which it should be Governed ; in regard, no Man lays the Foundation of a Republick, or City, without making Laws. For this Reason, they held, that in the *Heaven*, and fix'd *Stars* more especially, and in some Measure, in the *Elements* themselves, and all Universal Nature ; there was a certain Divine Law, Fate, or Order, establish'd, from which the Immutable, and Eternal Counsel of the *Supream God*, neither ever did,

did, or would recede. Amongst these Laws, were the Periods of the Beginning and End of things ; they also afforded means, to enable us to live pleasantly here, and to attain a better Life hereafter ; that there were Rewards for the Good, and Punishments for the Bad, and many other things, which may be acquired by the constant Observation of things. In short, what things soever have an Analogy and Agreement together, may constantly be reduc'd to those Eternal Laws : When the Supream God had settled and established these, he made the World, but he made a good Number of other Super-celestial Deities before all Ages.

All Mundane things, that are subject to various and irregular Changes, and are comprehended under no certain Method, were managed by the Sun, Moon, and other Planets ; wherefore the Heathens were of Opinion, that Mortal Men ought to pay them Adoration beyond the other Stars. The most profound Philosophers held, that all compound Beings, that were partly Immutable, and partly subject to Change, were Govern'd by the various Conjunction of the fix'd Stars and Planets. Here also the Operations of the Elements, fell under their Speculation, so that at last they Worship'd them, and the whole World. Then some Heroes, whose Merits had Advanc'd them to Heaven, were by the appointment of the Supream God, made, not only Presidents and Judges of all Humane Affairs ( especially of those that depended on Man's Will ) but Patrons, and Mediators, to whom they should direct their Prayers, being ( by God's Permission ) able, sufficiently to take Care of Particulars : For the Antients thought it very absurd, that the Blessed God should have any regard to Particulars ( unless as they are contain'd in their Genus and Species ) and esteem'd it

more agreeable, to suppose, that the *Supream God* committed the Administration of Particulars to Men that had led exemplary Lives; whom therefore the Priest said, ought to be made Propitious by Sacrifices. And in fine, the *Subcelestial Deities*, as *Demons*, *Lares*, *Lemures*, and others, mention'd before, being of an *Ancipitous Nature*, to be Worship'd with Sacrifices, and many other Rites, that they might do no Mischief; it being *Man's Interest*, as much to avert *Evil*, as to procure *Good* to himself. They thought it a most unworthy Affront of the most *Good and Great God*, to make him the Author of the *Evil* that befel us, unless when his Justice inflicted it on Sinners.

I shall say something, in short, concerning these things; having before spoken more at large, tho' I could wish, that some more Judicious Pen were employ'd on this Subject; neither my Age nor Leisure permitting me to descend to all the minute Particulars of the *Religion of the Heathens*: Not that I want some to Apologize for what I have already said, but that their Errors being discover'd, the most excellent Parts might appear in their true Light; for that *Religion* could not be destitute of a true solid Foundation, which flourished for so many Ages, and grew so very extensive.

The Histories or Fables of the *Heathenish Gods*, are known to and exploded by the very Boys; but I conceive that the most sagacious Men, do not throughly apprehend the Principles and Causes, from whence the whole Fabrick of their *Religion* did at first proceede; give me leave therefore, to attempt something on this difficult Subject. And first, when they say, that the *Supream God*, from the beginning, did establish a certain Divine Law, Fate, or constant or natural Order of things, that I think is mani-

manifestly apparent, must be understood of all those things that act Necessarily, and by a Natural Impulse. There is not the least Semblance of Reason, why all such Actions as those, should simply depend on the fix'd Stars, or *Elements* themselves, in regard God may implant something in the form of every Natural thing; very different from the *Celestial* or *Elementary* Nature, that is only proper to this or that Individual or Species; and I am the more inclin'd to be of this Opinion, because that some particular Principles are inscrib'd in Mens Consciences, as well as Understandings, which no other Animals enjoy in common with them: So that if those Principles are immediately deriv'd froth the *Supream* God, rather than by the Mediation of the *Heaven* and fixed *Stars*; *Man* being a most eminent part of the Creation; there will be no occasion to have recourse to the *Heaven*, or fixed *Stars*, for the first Causes of Natural things, that are regular and constant.

Thus much I do acknowledge, that the chief, if not the next Cause of all such things does proceed from the *Heaven* and fixed *Stars*. But whether the Divine Laws, with respect to the Beginning and End of things, are written in the *Heaven* and *Stars*, or whether they have any influence over the means, by which Food and Raiment is provided; and contain the secret Decrees concerning Eternal Rewards and Punishments, to me is altogether a Mystery; tho' it will still be the same thing when Means are fitly connex'd with the End; whether Rewards for Virtue, and Punishments for Vice, were Decreed by the *Supream* God, before all Ages, or in subsequent Times, and daily, according to the particular Emergency of Humane Actions, in regard, the thing it self will certainly prove true;

Now, as God doth not here regard Necessary as Voluntary Actions, but from them only, makes a Judgment of Men ; therefore I do infer the Causes of Rewards and Punishments from the Eternal Decrees of God ( tho' not those written in the *Heaven* and *Stars* ) in regard, nothing can be conceived more worthy of the most *Wise* and *Great God*, than that he should establish all those things from Eternity, that might be done without violating the Freedom of *Man's Will* ( which Character of Divine Infinity is imprinted in *Man* ) ; or, which is much at one, that he should bestow Rewards and Punishments on Men, as if they were Decreed to them from all Eternity. For to what purpose do Men make devout Prayers, if the Laws for Rewarding Virtue, and Punishing Vice, were fix'd and confirm'd from all Eternity ? If devout Prayers are accounted amongst the Means, by which we attain Eternal Happiness ; Virtue will be *Rewarded* but by the Intervention of Prayers, lest Virtuous Men should grow Proud and Arrogant, and over-value themselves. For the same Reason also, God by his Eternal Decree, requires Repentance or Internal Sorrow for Sin, to make Men Humble ; and all other things which keep us within the Bounds of our Duty ; so that it is the same thing, when Mortal *Man* had made use of the right Means, whether Eternal Happiness were Decreed him from all Eternity, for his Virtue, Piety, or Faith, or whether he obtain'd them every Day by his Prayers ; for *Man* will equally possess the Fruition of his Desires, as if he did daily incline God to new and sudden Determinations.

This Opinion of God's establishing his Laws from the beginning of the *World*, obtained only amongst the Learned, because they could not otherwise apprehend how God could be free from Care, and Solace

lace himself in his own Blessed State : It was sufficient to know, that *God* formerly had afforded them proper Means, which they ought to embrace, and make use of, in order to live Well and Happy. They never debated the question, whether, what they obtained from the *Gods*, was Decreed them from the beginning, or was the effect of fresh Counsels. It could neither be positively deny'd, nor prov'd, that the *Supream God* from all Eternity, had some *Super-celestial Deities* Associates with him in his Happiness ; it seeming more probable to them that it should be so, than that in succeeding Times he should Advance miserable Men into that blessed State. They also called that Tranquillity only, which a Person enjoy'd with respect to himself : none could be accounted Happy, or Blessed, but with reference to many.

It would seem more probable, that the Exotick Motions of all things, should depend on the different Aspects and Motions of the *Planets*, if it were satisfactorily prov'd, that the Causes of those things, which move constantly and regularly, did depend on the fixed *Stars* ; but more especially, if the various Configurations of the fixed *Stars* and *Planets*, did influence those things, which are subject to some Mutations. It is very difficult to conclude any thing in so abstruse a Matter, tho' I must ingenuously confess, their Opinion seems so probable to me, that I do not think any more agreeable Cause can be assigned for those things, by the Assistance of common Reason only. But, I do here assert, that to attribute a proper Worship ( which must be simply Divine ) to the fixed *Stars* or *Planets*, is a most egregious Error ; so that unless the Worship of the *Supream God*, were Symbolical ; first of him in the *Stars*, then the *Stars* in the *Heroes*, and the *Heroes* in

*Deity.* And in so ambiguous a Matter, there cannot be found a better Expedient, than that the *Supream God* should constitute some Men, the Patrons, or Judges of others; and their *Heroes* drawing the Certainty of their Opinions from the Eternal Law, could not be deceiv'd themselves, or deceive others. This is but a very weak proof of the Doctrine of the *Heathens*, who can have no intimate Knowledge of the Nature of *God*, and our narrow Capacity is altogether uncapable of judging what is agreeable to his Blessed Nature and Providence. But, if their former Opinions of the Blessedness of the *Supream God*, and his being quite free from Care, and also concerning the *Heaven*, *Stars*, and *Elements*, had been firm and valid; this Opinion also, might have followed by a natural consequence, tho' I determine nothing, only say, that the Premises consider'd, they thought they had good grounds for their Opinion.

It is very absurd to imagine, that those *Heroes*, Antiquity hath Handed down to us, were worthy of this Employment, it being notoriously known, how many Villainous things were committed by them; and yet they did affirm, that the *Supream God*, after their Sins were Pardon'd, and they were Deified, had committed this Judicial Power to their *Heroes*, to use, as occasion required, as much as the fix'd and Eternal Laws, to the *Heaven* and *Stars*.

It may here be Answered, that tho' their *Heroes* did obtain *Heaven* thro' the Remission of their Sins, yet that did not give them the Character of the best of Men. For, who would not laugh at many things done by their *Jupiter*, *Mercury*, *Venus*, and other *Deities*, and condemn others? Here again, it will be retorted amongst the many *Jupiters*, *Mercuries*, and *Venus's*,

*Venus's*, which antiently were had in Veneration, the Priests endeavour'd to expose and ridicule, those of all other Foreign Countries ; by a Poetical or Sacerdotal License, reproaching them with all those things they had done whilst they were Men here on *Earth*, tho' they were exalted amongst the *Gods*. This was return'd them again by the Priests, and scurrilous Wits on the other side ; so that there is no distinct or genuine History of their *Gods* extant, amongst the *Heathens* ; tho', according to the common Vogue of all Men, Those times did not produce any Persons more celebrated for their Merit, or more deserving all kind of Inferiour Adoration. Now, suppose this were true, why did they not suppress those fabulous Stories, by some Law, or Publick Edict, lest Mortal Men should be encourag'd by their Examples, and take the greater Pleasure and Solace in Vice ? Why were not those Histories expunged out of the *World*, which brought reproach upon the *Gods* and *Men* ? Then, say the *Heathens*, there was some Allegorical Meaning in those Antient Fables, whose Exposition was to be had from the Priest. Here I shall not much contradict them, for they could not be so ridiculous, infatuated, or absurd, but that they suppos'd a Kernel of Truth under those fabulcus Shells. But yet, they will hardly be excus'd from this, that, what was worthy being known, ought to be publickly taught, tho' the Priests oppos'd it.

The *Heathens* also will say, That there are many very Excellent Things in their Religion, and most Glorious Things related of their *Gods* ; these ought to be believed, tho' other Things are left as doubtful, or credited only on the Authority of the *High Priest* and Sacerdotal College. The Priests endeavour to prove it thus ; ' We ought to believe whatever is deliver'd

' liver'd to us by Credible Persons concerning those  
' Things that have been transacted in any former  
' Age, tho' they may appear wonderful. The Judg-  
' ment of Man is ignorant and rash, to reject those  
' Things as false, that probably might be, and re-  
' dound to the Glory of the *Supream GOD*. That  
' Credit is due to Prophane Histories, but we should  
' more firmly adhere to Divine.

These *Herculean Arguments* of theirs had this Effect upon me, that I not only made a diligent Search in all the Authors I could any where procure, for all the common Events, as well as Miracles; which might advance the Glory of the *Supream GOD*. But finding the Sacred Histories of the Antients just like Fables; their Traditions still more obscure and doubtful; their Revelation nothing but Fantoms, and the Vain Imaginations of their *Priests*, lying in the Temple between Sleep and Waking; their *Oracles* and all these sorts of Fictions, deriv'd their Authority only from the single Testimony of some *Priest*; I could not find any thing so solid, on which one single Article of Faith could be built, or that the *Heathens* need depart from the least Particle, which was deducible from Common and Right Reason.

I must here acknowledge that their Doctrine about those that were *Heroes* in Reality, is not so harsh and strange, but contains some Things Noble and Eximious. For they did not suppose them to be idle, and wholly engag'd in Self-contemplation, or useleſs Parts of the World, and negligent of the Affairs of Mankind, from whom they originally sprang; but were constantly employ'd about such Things, as were most agreeable to their own Natures, and grateful to the *Gods* and Men. In short, I could scarce find a more useful Opinion of what seem'd

seem'd more probable amongst them, if their *Old Women*, *Poets*, and *Priests* had kept themselves within any tolerable Bounds in relating their Histories. By this they establish'd the Doctrine of the Immortality of the Soul, and Rewards for Virtue.

Now if all that the *Heathens* reported of their *Heroes* were true, they still were of opinion that they ought to pray unto the *Supream GOD* only. They did not think it probable, that he had committed the Care of Particulars to *Heroes* or others, so as to rob himself of his just Honour and Glory, or permit any other to be invoked besides himself. Therefore tho' the Affairs of Mortals were committed to those *Heroes*, they were of opinion that Prayers and Thanksgiving were due to the *Supream GOD* only. It must not be laid to the *Priest's Charge*, that *Heroes* after this Life were called by the Names of *Stars*, or *Stars* after their Names, but to the Sorrow and Flattery of the People, or the Ambitions of their Successors; tho' it proved a very great Incitement to *Virtue*. For what will not a Man attempt that is Excellent tho' difficult, that believes not only his Head, but his Name shall be placed amongst the *Stars*. The *Homonymous* Names of *Heroes* and *Stars* have been the occasion of great Mistakes amongst those that are but indifferently conversant in the Doctrines of the Antients; but I cannot here insist on them. For they being ignorant that the *Stars* were worship'd under the Names of Men, and Men by the Names of the *Stars*, and imagining that their Worship was not Symbolical, but principally and properly terminated in themselves, the *Sciolists* imposed upon themselves many ways: this prodigious Flattery, tho' very antient and common, yet was the Effect of intolerable Ambition, and very indecorous; tho' I cannot much dislike the Antients for paying Heroical Honours,

because

because it afforded Men such encouraging Arguments to *Virtue*.

That the *Heathens* endeavour'd to make some *Deities*, especially the *Subcelestial*, propitious to them, by *Sacrifices* and other *Rites*, imagining their Corporeal Nature might want Supplies ; and being of an Amhpious Nature, sometimes propense to *Good*, sometimes to *Evil*, according their different inclinations to Mankind, tho' this were done with all imaginable Caution, lest they should be injurious to them ; yet it was the highest Affront to the Majesty of the most *Good* and *Great God* ; as if he could not or would not sufficiently Protect and Defend his own. How base and ignominious is it for him that Fights under the Banner of the most *Good* and *Great God*, to desert to another ? And what is there can hurt a Man, that doth not proceed from himself ? He that doth not entertain Wicked and deprav'd Thoughts, drives the *Demons* from him ; nothing is, or can be done by them, but by Divine Permission, and the Fault is entirely owing to our selves.

This is a very ridiculous Opinion, for who can demonstrate, that there ever was any such Inter-course between these sorts of *Deities*, or *Demons*, and *Mankind* ? And should it be granted, that some of them do assume Bodies of *Air* ; yet whoever saw them ? Or when did any of them visibly Attack any *Man* ? I do not deny, but the *Air*, *Æther*, and *Celestial Orbs*, have Inhabitants ; but must freely own my Ignorance, of what Nature they are, and how they may be made Propitious ; but this I am sure of, he that leads a Pious and Religious Life, need not be afraid of any *Demon*.

The *Sacrifices* of the Antients, may justly be accounted amongst the subtle Inventions of the Priests ; either, that they might Convert them to their own use,

use, or to load the People with Religious Forms and Ceremonies: For they made Feasts of them for the generality, and according to the number of the Sacrifices of the *High Priest*, order'd a parcel of notable *Trencher-Men* to take Care of them, as we have it in *Livy* and *Cicero*, and an Antient Inscription mention'd by *Choul*.

So much for the Diversity of Worship amongst the *Gentiles*, and the Causes of it; as far as I can gather from their Writings, which remain: I will conclude with a Place in *Varro*, in regard, it will afford some light to what was said before. There are three kinds of *Theology*, *Mystical*, *Natural* and *Civil*. The *Mystical*, is that used by the Poets; the *Natural*, by Philosophers; and the *Civil*, by the People. The first contains many fictitious things against the Dignity and Nature of Immortal Beings, For they say, one God was born out of an Head, another out of a Thigh, and a third out of drops of Blood. They also tell us, that the Gods were *Thieves*, *Adulterers*, and *Servants* to Men; and make them Guilty of what, not only Men in general, but the most abject and contemptible amongst them are. The second kind is that which I have demonstrated, of which the Philosophers have left many Books; in which they shew, who are Gods, where they are, of what kind, what time they began to be, or whether they were Eternal. Whether from Fire, according to Heraclitus, from Numbers, as Pythagoras, or Atoms, as Epicurus teaches us; and many other things, which better became the Schools than the Court. The third, which is the *Civil*; the Citizens, and Priests especially, ought to Understand, and Perform; this contains what Gods ought to be Worshipped publickly, and what Rites and Sacrifices are to be Performed by every one. The first is most accommodated to the Theatre, the second to the whole World, the third to the City.

From

From this of *Varro*, as also the Opinion of *Plato*, and the *Platonists* before recited, it appears that the Religion of the *Heathens* was compil'd partly, from sound and solid Reason, partly from the Mysterious Fables of the Poets, and partly from the Inventions of the Priests; and having already treated of the two former. I proceed to say something of the last:

But in regard it would require a whole Volume to handle them at large; and because the most principal Parts of their Rites have been discours'd of already, I shall not insist long upon them; but my Opinion is that they are of no greater Validity, than their Faith or Fables; for they seem to promote nothing less than an awful and reverential Fear of Divine Justice, and a grateful Commemoration of Divine Mercy. Those Rites tended more to an external Pageantry than the Honour of the *Supream God*, they debatch'd the *Minds* of Men from the internal Worship of *God*, sometimes to a magnificent Pomp, and at others to mere empty Ceremonies, to the overthrow of True and Sound Religion.

Thus their Feasts, Sports and Shows, that were instituted by the *Pontifex*, or Sacerdotal Order, did withdraw the People from the pure and true Worship of *God*; tho' I cannot attribute that so much to the Design of the Priests, as the Policy of the Magistrate; for *Cicero lib. 2. de Attic.* says, the Sensè of the People is best seen by the Theater and publick Shows. But in regard the *Heathens* have every where been reproach'd with Idolatry and Superstition. I shall say something concerning it; for the better understanding whereof I must premise, that there is a twofold Error concerning religious Worship, *viz.*

(1.) Where the true *God* is worshipped after a false Manner.

(2.) Where true Worship is paid to a false *God*.

The

The first is Superstition, and the second Idolatry I shall treat of them both.

*Aquinas* says, *Superstition is a Vice opposite to Religion in the Excess*, Tho' whatsoever vitiates, destroys, obscures or Pervers the pure Worship of God, is properly *Superstition*; in which Acceptation of the Word not only the *Heathens* in former Times, but a numerous Society of Men now a-days are guilty of it? For they contended for and disputed about very many things which are not necessary to Salvation. The Women, as well as the Priests, formerly were very instrumental in introducing of *Superstition*; and *Strabo* out of *Menander*, says, it was seldom seen that any single Man was addicted to *Superstition*; tho' I cannot blame the Women so much as the *Heathen* Priests, who *Bullinger* says were Wicked Wretches, Vain, Covetous, nay very Villains. For had not the Priests fell in with, encouraged and promoted, those Feminine *Superstitions*, they had never been so Predominant; which grew so common at last, that not only the *Heathens* but the *Jews*, according to the Opinion of some, were corrupted by them: There being many things commanded and forbidden by their Ceremonial Law, for which no rational Account can be rendered. And not only *Quintilian* makes mention of the *Jewish Superstition*, but many other antient Authors, as may be seen in their Writings. *Cicero* speaking of *Superstition* says, it being dispersed thro' the Nation, had oppressed the *Minds* of most Men. Again *T. Aquinas* says, *Idolatry is the Divine Worship of a Creature, or Latreia*; but especially when it is exhibited to an Idol or the Similitude of any thing. So that had not their Worship been rather Proper than Symbolical, and Divine rather than such as was due to Heroes, according to his Notion the *Heathens* had not been simply guilty of Idolatry;

latry ; but this is more fit for the Schools.

It is evident from antient Authors, and *Tertullian* himself confesses, that Idolatry was not very Old or Universal amongst the *Heathens*. *Varro* says the *Romans* worshipped the Gods without Images for more than an Hundred and Seventy Years, which if it had still continu'd says the same Author, *The Worship of the Gods had been more pure*. Then adds, *They that first set up the Images of the Gods for the People taught them to be fearless, and drew them into Error*.

The most antient Temples amongst the *Egyptians*, were without Statues or Images ; as I noted before. *Herodotus* and *Strabo* say, the *Persians* had neither Temples nor Images. *Eusebius* tells us the *Assurians* published an Order againtt the Adoration of Idols. 'Twas in latter Ages therefore that the Worship of Images or Idols crept into the World, and that not every where; but whether it proceeded from the Excellency and Ingenuity of the Artificers, which drew Wonder and Admiratiion, which by degrees grew into a sort of Religion, especially when any thing very strange and remarkable was reported concerning it : The publick Honour and Veneration that Men had for those that had deserved well of their own Country or Mankind in general : or the private Duty and Respect that Children and Grandchildren had for their Progenitors : Or some Fathers, &c. for their Off-spring ; or any other Cause, I shall not here determine.

There are many other things in the Religion of the *Heathens*, which the Moderns tax as Superstitious and Idolatrous, which I have treated of before ; which if the Learned Reader does not esteem sufficient, I must leave him to his own Judgment in the Matter. Tho' I desire him always to observe that many things which we call *Superstitions*, were intended by them only to signifie the mystical and occult Adoration

Adoration of some unknown *Deity*; and others we esteem Idolatrous, were a *Symbolical* way of Worshiping the Supreme God.

It is very Notorious, that the *Heathens* fell into many gross Errors; especially, when they Decreed Divine Honours to their *Emperours*; some of whom were the worst of Men, and instituted an Order of Priests, who were called by their Names, as was done in the times of *Augustus*, *Helvius*, *Antoninus*, *Aurelius*, and *Faustina*. Nor is it any thing strange, that they should have Priests called by their Names; there being an Antient Law, that all the Gods should have a particular Order of Priests appointed for their Service. *Cicero lib. 2. de Leg.* Thus (as I hinted before) as Superstition formerly overthrew the true and pure Religion; Flattery, undermin'd it; for the Credulity of the People was so great, that they were far more inclin'd to Embrace and Imprint on their Minds, as indubitable Truths, whatever was deliver'd them from the *Senate* or *High Priest*, than to examine into, or controvert them; esteeming it more safe, to Err with their Superiors, than to adhere to the sound and solid Doctrines of the Philosophers, who were always profess'd Enemies to Superstitious Worship: Thus, the most pure and chaste Parts of Divine Worship being neglected, all Religion degenerated by degrees into Superstition.

Nor did any thing sound and solid remain, besides their Laws, unless amongst some of the most perspicacious, who still discern'd our five Articles amidst that vast heap of Rubbish, in which they were almost Buried: The *Heathens* were not to be reclaim'd, for at that time, they were so propense to Sin, and fond of Error, that all the Law could do, was only

sufficient to deter them from the most flagitious and notorious Crimes.

Now, as an Universal Religion may be compiled out of our five Articles, so in their nasty Sink of Errors, no Religion was to be found, to correct their Mistakes, and reduce them into the true Path. *Mucius Scaevola*, *Pont. Max.* and *Varro*, endeavoured to rectifie some things in Religion, particularly to explode their Fables. The *Emperour Julian*, attempted to Purge their Religion from its Dross, and Weed out its most rank Errors, but in vain, they had taken too deep Root. Almost all the *Platonick* and *Stoick Philosophers* in those days, strove to reduce all Religion to Virtue and Piety, towards God, and Men ; as it is to be seen in their Works, where proper Remedies are applied against the Epidemical Distempers of the Times.

But the Christians in that Age, either extracting or confirming, better and more sacred Doctrines, than those of the Philosophers ; the rest of the Religion of the Heathens, was left a meer *Caput Mortuum*, dry and useless, and so Expir'd. The Christians enjoyning the Practice of Virtue, and Purity of Life to their Followers, there could be no other Parts of the old Religion remaining, but what was the subject of Raillery to the Fathers of the Church. By their means, other Articles were substituted in the room of the former, which gain'd Belief, but very slowly for some Ages ; but at last they obtain'd, and are very Universal at this time ; the Hierarchy also remain'd where the Authority in sacred Matters was : But I shall handle this Subject more at large, if God afford me Life and Health.

By

By what I have said, I hope it does appear, That the Philosophical Opinions of the *Heathens*, concerning some Eternal Laws that were written in *Heaven* and the fix'd *Stars*, as also in the *Planets* and *Elements*; carried so much Verisimilitude in them, that a more eminently agreeable Doctrine could hardly be found by the dictate of common Reason; tho' it was next to impossible, to explain, what those Laws were: Notwithstanding it was impious to pay a Proper Worship to the *Heaven*, *Stars* and *Elements*. Those *Heroes*, who were admitted into *Heaven*, had cognizance of particulars; especially, the Actions of Men, that the *Supream God* might be freed from Care and Trouble, may seem very probable from what has been premised; but it cannot from thence be inferr'd, that Prayers should be put up to any besides him; or that *Heroes* had the direction of particulars committed to them from the beginning.

As to the Adoration of the *Subcelestial Gods*, that they might not be Injurious to them, it is a very great Affront to the Divine Majesty; as if he wanted either Will or Power, to Defend and Protect them; and Men could not be secure, unless they were in League with those inferior *Deities*. Whatsoever favours of Superstition, and Idolatry, ought to be expunged, rather than to endeavour to Solve it by a favourable Interpretation.

Those five Articles which are extracted out of the *Religion* and *Laws* of the *Heathens*; ought to be accounted the most proper means for obtaining a better Life. Their Errors therefore, which carried such Contention, and consisted in some Fables and Fictions, which their Priests en-  
B b 2 deavoured

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deavoured to cajole them into the Belief of, and certain ridiculous Rites and Ceremonies, which were Forged on the same Anvil, ought to be rejected.

To conclude this Volume, I freely submit my self to the Censure and Judgment of the *Catholick* and *Orthodox* Church; but not to the impetuous Enemies of Universal Divine Providence, and the Publick Peace.

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